

CONTRIBUTI

AN INDEX

THE BIBLIOGRAPHY.

OF THE

INDIAN PHILOSOPHICAL SYSTEMS

BY

EDWARD HALL, M. A.,

Inspector of Public Instruction Saurashtra and Veraval Territories



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PREFATORY NOTE.

SEVERAL years ago, while I was Professor in the Benares College, it was observed that the outlay of that institution had, for a considerable time, fallen within the limit authorized by the State. A surplus of four thousand rupees had thus accumulated; and, at my instance, permission was asked and obtained to disburse that sum in the purchase of Sanskrit manuscripts. It was directed that especial preference should be given to treatises connected with the *Veda*, and with the various branches of what is called, by courtesy, or from convenience, Hindu philosophy. The new works, of the latter of these classes, which I procured have constituted the nucleus of the materials here inventoried.

But a catalogue of the speculative works belonging to the College was found insufficient to occupy more than a mere pamphlet; unless, indeed, I altered my plan, and drew out detailed analyses of those dissertations. The preparation of such analyses appeared, however, little likely to meet with acceptance; and, moreover, it would have called for leisure which was not at my bidding. It will be seen that, in electing to be less minute, I utilized the advantage of

being more comprehensive. The stores of my own library, and the manuscript collections of my more confiding Hindu acquaintance, were put in requisition ; and, how coarse soever the result now presented, I have more nearly approximated than I should otherwise have done, to a tolerably complete indication of extant Hindu sophistries.

About half the contents of the present volume, but with copious additions, since discarded, had passed through the press in the memorable summer of eighteen hundred and fifty-seven. One hundred and sixty-four pages, in the quarto form, had been printed at Allahabad ; and my book would, in a few months, have been before the public, had it not been impressed to feed a rebel bonfire. Forty sheets of uncomposed matter, of which I had retained no copy, perished at the same time. The loss, though but very partially made good, is, yet, scarcely to be regretted. A single leaf of authentic history would outweigh a Vatican * of vain hallucinations.

In my execution of the present undertaking, I have been indebted, for aid, to Pandit Vitthala S'ástrin,

Saugor, 1858.

Key to the abbreviations employed, in this volume, to indicate the libraries to which the manuscripts herein described appertain.

Ben. Coll.	Government College at Benares.
B. S'. A'.	Bāla S āstri A ṭhlye, of Saugor.
B. S'. K.	Bāla S āstri Koṭākara, of Saugor.
D. R. U.	Dhanirāma Upādhyāya, of Benares.
F. E. H.	The compiler of this work.
G. S'.	Ganes a S āstrin, of Sehore.
H. S. S.	Haris'ankara Sinha, of Benares.
I'. D. P.	I ś waradatta Pānde, of Benares.
J. R. B.	Dr. Ballaotyne, Principal of the Benares Government College.

K. B. and

K C. B.	Kālīcharana Bhaṭṭāchārya, of Benares.
K. R. S.	Kes'avarāva S āstri Parānde, of Saugor.
K. S.	Kāś inātha S āstrin, of Benares
M. S. D.	Mahant Swarūpadāsa, of Benares.
P. K.	Pandit Kṛṣṇāchārya, of Benares.
R. D.	Pandit Raghunāthadāsa, of Benares.
T. S'.	Tāntiyā S āstrin, of Saugor.
U. S.	Pandit Umarāva Sukula, of Benares.
V. P.	Pandit Vaidyanātha Paṭhaka, of Benares.
V. R. S.	Venkaṭarāma S āstrin, of Benares
V. S. A'.	Vishnu S āstri A ṭhlye, of Saugor.
V. S. J.	Viṭṭhala S āstri Jos'ī, of Benares
V. S. K.	Vishnu S āstri Koṭākara, of Saugor.

I have stated at length the sources of the few manuscripts inspected which belong to the Agra College, the Asiatic Society of Bengal, the Bhopal Begum's School at Sehore, and which were borrowed from Madras

The extent of the works catalogued is expressed by number of *ś lokas*, the term *ś loka* being used, in conformity with popular custom, to designate the *anushṭubh* stanza

THE SANKHYA PHILOSOPHY

I

SANKHYA SŪTRA

Aphorisms of the hylotheistic theory Attributed to Kapila the *muni* They are five hundred and twenty six in number, distributed into six sections See No IV infra

II

ANIRUDDHA VRITTI

A commentary on No I By Aniruddha, of whom nothing has been ascertained Leaves 72, *slokas* 1300 F E⁶ II³

III

SANKHYA VRITTI SĀRA

An abridgement of No II, with numerous additions by the epitomist By Mahādeva Sarasvatī more commonly known as Mahadeva the Vedāntin He was disciple of Swayamprakāśa Tirtha Leaves 86, *slokas* 1,700 Ben Coll

IV

SANKHYA PRAVACHANA BHASHYA

This work is also entitled by its author, *Sankhya bhushya* simply Scholia on No I They have twice been printed, first at Serampore, in 1821, and secondly, by the compiler of this Catalogue, in the Bengal Asiatic Society's Bibliotheca Indica in 1856 Dr J R Ballantyne, of Benares has published the

aphorisms of the *Sāṅkhya*, accompanied by illustrative extracts from the commentaries, but chiefly from the one under description, with an English translation. The author of the *Sāṅkhya-praiśchana-bhāṣya* is Viśvāna Bhikṣhu or Viśvāna Yati.

V.

LAGHU-SĀṆKHYA-SŪTRA-VṚITTI

Also shortly called *Laghu sāṅkhya vṛitti*. It is an abstract of No. IV. By Nāgoji Bhaṭṭa or Nagesa Bhaṭṭa, surnamed Upādhyāya. He studied under Hari Dikṣita. His father was Siva Bhaṭṭa or Sadāsiva Bhaṭṭa, and his mother's name was Satī. By race he was a Marahattā, and he is said to have lived at Benares, not long after the commencement of the last century. Leaves 80, *śloka*s 2,500. Ben. Coll.

VI.

SĀṆKHYA TARANGA

A treatise compendiously expounding No. I. By Viśveśvaradatta Miśra, whose ascetic designation was Deva Tīrtha Svāmī. He died at Benares, where I knew him, in 1852. His preceptor was Vidyāranya Tīrtha, to whom he dedicates his *Sāṅkhya taranga*, an eccentric work, and of little value. Leaves 6, *śloka*s 160. F. E. H.

VII.

TATTVA SAMĀSA

Like No. I, this work is ascribed, but on very questionable authority, to Kapila. It is nothing but a list of the topics of hylotheism. Each topic, or group of topics, is, however, denominated, by the several annotators, a *sūtra* or sentence. See Nos. X and XII infra.

VIII

SARVOPAKĀRINĪ

Its author's name is not known. A commentary on No VII. It recognises only twenty two so called aphorisms in the text-work, accounting *traigunya* and *sanchara* to be one, or *traigunya sanchara*, and rejecting *trividho dhatu sargah* and *trividham du'kham*. The readings of the *Sarvopakarini* occur in copies of the *Tattwa samasa* observed at the conclusion of manuscripts of the *Sankhya vritti sara*, No III supra to which No VII is very generally appended. At least, it has been found there in a dozen instances out of fourteen or fifteen. Leaves 6, *slokas* 150. F L. H

IX

SĀNKHYA SŪTRA VIVARAṆA

Another commentary on No VII, and, in like manner of anonymous authorship. It counts twenty three aphorisms in the *Tattwa samasa* discarding *trividho dhatu sargah* and *trividham du'kham*. Leaves 8, *slokas* 150. F E. H

X

SĀNKHYA KRAMA DĪPIKĀ

At the end of two MSS. out of the six which I have examined of this work, it has the additional title of *Sankhyalankara* and in one copy, it is called simply *Sankhya sutra prakashepika*. Another set of annotations on No VII. The author is not known. It was published and translated, by Dr J. R. Ballantyne in 1800, at which time its name was not known. This commentary recites twenty five aphorisms in the text-work but by obvious error as it reduces them to twenty four, by foregoing all exposition of the words *trividho dhatu sargah*. I may add that Dr Ballantyne's MS. is peculiar in its reading of *dhatu sansargah*.

XI.

TATTVA YÁTHÁRTHYA-DÍPANA

Another commentary on No VII It has, for author, Bhárá Ganes'a Dikshita, son of Bhárá Viswanátha Dikshita, and pupil, as he himself alleges, of Vijnána Bhakshu The scholiast, in citing the so called aphorisms of the text work, omits *trividho dhātu sargah*, but gives *etad yathá tathyam* as a sentence, thus keeping the aggregate still at five and twenty Leaves 11, slokas 616. F E H

XII

TATTVA SAMÁSA VYÁKHYÁ

This is the fifth commentary on No VII Ashemánanda—the name being corrupted to Khamánanda—is its author His father was Raghunandana Dikshita He calls himself an inhabitant of Ishṭikáputra, which is said to be the present Etawa,—according to the ordinary unsystematical spelling At the beginning of this work there is no further specification of its title than that given in the rubric to this article, and the conclusion of the only copy to which I have had access is wanting Ashemánanda states that there are twenty-five aphorisms in the *Tattva samasa* but he enumerates only twenty four, passing over the phrase *trividho dhātu sargah* I may remark, before taking leave of the *Tattva samasa*, that, as read in the *Sāṅkhya tattva-tilasa*, No XX. infra its sentences are reckoned at twenty five J R B

XIII

SÁṅKHYA KARIKÁ

Seventy-two memorial couplets on the hylotheistic scheme of philosophy The older authors sometimes allude to this work under the designation of *Saptati*, or 'seventy,' a fact which seems to indicate that it originally embraced only that number

of Bodhāranya Yati. MSS. of this work are of very frequent occurrence, comparatively. I have seen eight or ten. Leaves 27, *s'loka*s 780. F E H.

XVII.

TATTVĀRŌNA

Otherwise called *Tattvāmṛita-prakāś'inf*. Also a commentary on No XV. By Rāghavananda Saraswatī, disciple of Adwaya or Adwayānanda Bhagavatpīda, disciple, in turn, of one Viswes'wara Rāghavananda speaks of Aniruddha, for whom see No. II. supra. Leaves 37, *s'loka*s 2,100. Ben. Coll.

XVIII.

TATTWA-CHANDRA.

Commentary the third on No XV. By Nārāyaṇa Tīrtha Yati, who will presently be noticed again. He speaks, in this work, of his own *Kusumāñjali-kārikā-tyākhya*; and he cites Pras'astapīda A'chārya. The sole MS. which I have seen of the *Tattwa-chandra* is defective at its conclusion. Ben. Coll.

XIX.

KAUMUDĪ-PRAEPI.

A fourth set of scholia on No XV. By Swapnes'wara, son of Vāhinis'a, whose brother was one Vidyānātha. The only copy which has been inspected is imperfect at the end. F E H.

XX

SĀṆKHYA-TATTWA-VILĀSA.

Other names of it are *Sāṅkhya-rūpi-prakāś'a* and *Sāṅkhyārtha-sāṅkhyāyika*. This is little more than a jejune epitome of No. XV., with a preface meagrely explaining the *Tattwa samā-*

sa, which it embodies See Nos VII and XII supra By Raghunátha Tarkaváḡis'a Bhattacharya, son of Sivarama Chakravartin, son of Chandravandya, son of Káśinatha, son of Balabhadra, son of Sarvánanda Mís'ra Pages 37, *slokas* 850. This MS. belongs to the Asiatic Society of Bengal

XXI

SÁṆKHYA-CHANDRIKÁ

A commentary on No XIII By Náráyana Tirtha, pupil of Vāsudeva Tirtha, and disciple of Rámagovinda Tirtha He alludes, in this work, to his own scholia on the *Yoga-sūtra* Leaves 15, *slokas* 1,000 Ben. Coll

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XXII.

SÁṆKHYA-SĀRA-VIVĒKA.

This is, in a manner, an expansion of the substance of No. XIII, and a compendium of No IV. supra Its author is Vyāśa Bhikshu Leaves 22, *slokas* 600 Ben Coll

XXIII.

SÁṆKHYA-TATTVA-PRAŚĪKA

A brief treatise of *Sankhya* philosophy By Kavirāja Yati or Kaviraja Bhikshu, pupil of one Vaikuntha Leaves 13, *slokas* 300 I E II.

XXIV

SÁṆKHYARTHA TATTVA-PRAŚĪKÁ

This, too, is a short tract on the hylotheistic hypothesis Its author is Bhaṭṭa Keśava, son of Sadananda, son of Bhaṭṭa Keśava Leaves 1, *slokas* 125 I E II

There are several works on the *Sāṅkhya* system which I know only by name, never having had an opportunity of examining them. Such are the *Sāṅkhya-tattva-rībhākara*, perhaps by Vānśidhara, the *Sāṅkhya-kaumudī*, by Rāmakṛṣṇa Bhaṭṭācārīya, and the *Rāja-rāśika*, which is ascribed to Ranaranga Malla, sovereign of Dhārā, and may have been written under his auspices. Regarding these works, and as to Ā'suri, Pañchaśikha, and other persons and matters connected with the *Sāṅkhya*, I take leave, in order to avoid repetition, to refer the enquirer to my preface to the *Sāṅkhya-pravachana-bhāṣya*. See No IV. *supra*.

Among the treatises enumerated under the head of *Sāṅkhya*, in the Sanskrit Catalogue of the Asiatic Society of Bengal, are the *Ātmopadeśa* and the *Sarva-darsāna-saṅgraha*. These compositions, which are thus wrongly indicated, will be noticed, by and by, in their appropriate places. The above-named Catalogue also enters Vyāsa's *Bhikṣa's* commentary twice, and it further mentions, under the title of *Sāṅkhya-triṭī*, what proves, on reference to it, to be a copy of the *Sāṅkhya-kārikā* without annotations.

THE YOGA PHILOSOPHY

I

YOGA SUTRA

Other names of it are *Yoganusasana sutra* and *Sankhya prachina*. Aphoristic sentences on theocracy, according to the scheme of theistic hylozoism, in four chapters. They are ascribed to Patanjali. Leaves 12, *slokas* 90. Ben Coll.

Sir H. M. Elliot strangely asserts that these aphorisms are no longer extant. *Historians of India*, Vol. I, pp. 99-100.

II

PĀTANJALA BHASHYA

An exposition of the last. It is attributed to the last Vyasa, the traditional digester of the Veda into its present form. Leaves 52, *slokas* 1,250. Ben Coll.

III

PĀTANJALA SŪTRA BHASHYA VYAKHYĀ

This is a commentary on No. II. By Vāchaspati Miśra, pupil of Mārtandatilaka Svāmī. Leaves 63, *slokas* 3,800. Ben Coll.

IV

PĀTANJALA TĀHASYA

Scholia on No. III. By Śrīdharaṇanda Yati. Leaves 61, *slokas* 1,700. Ben Coll.

PĀTANJALA BHĀṢHYA VĀRTIKA

Also called *Yoga vartika* A commentary on No II Its author is Vijnāna Bhikṣhu or Vijnana Yati Leaves 177, *slokas* 6300 Ben Coll

VI

PĀTANJALA SŪTRA VṚTITI BHĀṢHYA CECCHĪYĀ VYAKHYĀ

A commentary on No II By Nagoji Bhaṭṭa or Nagesa Bhaṭṭa Leaves 137, *slokas* 3700 K S

VII

RĀJA MĀTANṬA

Likewise called *Bhaja raja vritti* A commentary on No I It is reputed to have been written at the bidding or under the patronage of one of the Ujjaini rulers named Bhaja Leaves 32 *slokas* 1,400 Ben Coll

Dr J R Ballantyne commenced, in 1852, the publication of No I, accompanied by extracts from these annotations with an English translation of all Two fasciculi of this undertaking have appeared

VIII

PĀTANJALĪYABHINANA BHĀṢHYA

A commentary on No I By Bhavadava Misra of Patna It seems from the opening verses of some copies of No V that this writer preceded Vijnāna Bhikṣhu Leaves 50 *slokas* 1000 Ben Coll

IX

YOGA SŪTRA VṚTITI

A commentary on No I By Narayana Tīrtha or Nārāyaṇendra Sarasvatī of Allāhabād He is here described as a dis

ciple of Rāmagovinda Tīrtha, who was disciple of Govinda Tīrtha Leaves 15, *s'loka*s 1,200. P. E. H.

X

YOGA-SŪTRA-GŪṢHĀRTHA-HYOTIKĀ

Called *Yoga siddhānta-chandrikā* also By Nārāyaṇa Bhikshu, author of No IX, which may have been abridged from this work. The copy which has been inspected is imperfect at the end V. P.

XI.

• YOGĀNUŚĀSANA-SŪTRA VṚTITI.

A commentary on No I. By Bhāvrā Ganeśa Dīkṣita, son of Bhāvrā Viśwanātha Dīkṣita, and disciple of Vijnāna Bhikshu Leaves 38, *s'loka*s 630. Ben. Coll.

XII

YOGA SŪTRĀRTHA-CHANDRIKĀ

Or *Pada chandrikā* A commentary on No I By one Ananta Leaves 26, *s'loka*s 381. Ben Coll

XIII

YOGA VṚTITI-SANGRAHA

Selected annotations on No I The author is Udayakara Pīṭhaka or Udayankara Pīṭhaka, more generally known as Nandī Pāṭhaka, a Nāgara Brāhman, who taught at Benares about fifty years ago He still enjoys a great local reputation for his scholarship, especially as a grammarian Leaves 66, *s'loka*s 1,100 V. P

A tract discussing matters connected with the Yoga. It is attributed to Śaṅkara A'chārya. Leaves 3, ś'lokas 90. F. U. H.

XX.

VIDEHA-MURTYÁDI-KATHANA

It handles sundry points of the *Yoga* craze By an anonymous author. Leaves 15, *s'lokas* 200. Ben Coll.

XXI.

VIVEKA-MÁRTANḌI.

Eight couplets on the *Yoga* Their author, Rámes'wara Bhaṭṭa, professes to have written them by order of Sultán Ghuyás-ud-din, at Mount S'rímandapa. Tughlaq Shah I, as one of the Sultáns named Ghuyás ud-dín was surnamed, reigned before the middle of the fourteenth century. The verses in question are accompanied by a translation and commentary in Hindí, interspersed with quotations from the Sanskrit. F. E. H

XXII.

PAVANA-VIJAYA.

A metrical exposition of the *Yoga*, in nine chapters, attributed to the god Siva It may be suspected that this work belongs to the *Pauránika* class, or else to the *Tantrika* Leaves 29, *s'lokas* 349. Y D P

XXIII

PAVANA-VIJAYA

Possibly this treatise and the last described form one whole Both are in verse, and both are ascribed to Siva the divinity This is in twelve chapters The copy inspected was transcribed in the year of Vikramáditya 1764 Leaves 9, *s'lokas* 159 Ben. Coll

XXIV.

VAKNA-PRAKODHA.

A treatise on the *Yoga*, to which are added considerations of the *Vedānta*. Its author is one Dattātreyā. Leaves 19, *s'loka*s 256. F. E. H.

XXV.

TATTVA-BINDU-YOGA.

Defining the various divisions of the *Yoga*. By Ramachandra Paramahansa. Leaves 18, *s'loka*s 440. F. E. H.

XXVI.

S'IVA-SANHITA.

A metrical directory of the duties of the *Yogi*. I have been told, though without proof, that it belongs to the *Skanda-purāna*. Leaves 46, *s'loka*s 648. F. E. H.

XXVII.

YAJNAVALEYA-GĪTA.

A poem in commendation of the practice of *Yoga*. It is attributed to Yājñavalkya, the *muni*, and perhaps it is from some *Purāna*. Leaves 26, *s'loka*s 463. Ben Coll.

XXVIII.

YOGA-BHĀ.

A treatise on the observances of *Yogis*. It is ascribed to the god Iśwara or Sīva. It may be part of a *Purāna*. Leaves 11, *s'loka*s 178. F. E. H.

XXIX

JÑĀNĀMRITA

On the duties of the *Yoga*, a poem By Gorakshanātha, disciple of Minanatha. An item in the detail of spiritual descents given under No XXXIII. is here confirmed Leaves 13, *s'lokas* 300. F E H

XXX

YOGA-MAHIMAN.

Treating on the importance of the *Yoga*, the authorities cited being the Veda, various Purānas, &c Leaves 6, *s'lokas* 162 F E H.

XXXI

SKRA-ŚIRĀ

On contemplation according to the *Yoga* It is in metre, and possibly is extracted from a Purāna, as it is ascribed to Vyasa Leaves 4, *s'lokas* 68 Ben Coll

XXXII.

SIDDHA-SIDDHĀNTA-PADDHATI

A treatise on transmigration according to the *Yoga* By Nityanātha Siddha Leaves 7, *s'lokas* 400 F E H.

XXXIII

HAṬHA-PRADĪPIKA

A treatise on the *Haṭha-yoga*, of considerable currency By Swātmārāma Yogindra Leaves 31, *s'lokas* 425 Ben Coll

The author of the *Hatha-pradīpikā* is erroneously designated, by Professor Wilson,—As. Res., Vol. XVII, pp. 190, 191,—A'tmārāma, instead of Svātmārāma. A list of Yoga teachers, furnished by Svātmārāma, is detailed in the same page of the As. Res. A collation of five MSS. of the *Hatha pradīpikā* has enabled me to give this catalogue as follows.—

1. A'dinātha
2. Matsyendra.
3. S'āhara.
4. A'nanda Bhairava.
5. Chaurangiu (or Chaurāngin).
6. Mīna
7. Goraksha.
8. Virūpāksha.
9. Bilesaya
10. Mantlāna Bhairava.
11. Siddhabuddha (or S'uddhabuddhi).
12. Kanthadi (or Kanthahn, or Kandalin).
13. Kaurāṇṭaka (or Korāṇṭaka, or Gaurāṇṭaka, or Paurāṇṭaka).
14. Surānanda
15. Siddhapāda (or S'rīpāda).
16. Charpaṭin.
17. Kānerin (or Kāneri, or Kāroṭin).
18. Pujrapāda.
19. Nityanātha (or Nityānanda, or Nityapāda, or Dhwaninātha).
20. Niranjana.
21. Kapālin.
22. Budhnātha
23. Kākachandis'wara.
24. Allama Prabhudeva
25. Ghodācholin (or Ghorācholin)
26. Tintin (or Chuchinī, or Dindhin, or Tidin)
27. Vālukin (or Vāsuki, or Bhālukin)

28. Nágabodha (or Nágabodhin).

29. Khṛṇḍa.

30 * Kápīhka.

Professor Wilson makes two names of Ananda Bhairava; where, observing the analogy of Manthána Bhairava, No 10, I make but one. No 24, on the other hand, the Professor divides Allama Prabhudeva was a celebrated Jángama sectary. See the Mackenzie Collection, Vol II, pp 14 seqq. The *Yoga* seems to have been zealously cultivated in the South Nos 29 and 30 are written, by the Professor, as a single appellation I have broken it into two, on the authority of several MSS.

chaya, *kumbhaka pa lhati*, *Sures'wara Acharya's Manasol-
lusa*, *Sivarodaya*, *Jirana mukti ireka Siddhanta sekharā*,
Yoga tattva prakāśa, (or *ś*) *Yoga tattva prakāśaka*, *Yoga tara-
cali* *Yoga-sikhopaniṣad* *Is'wara gita* *Nandi purana* *Atma
purana*, *Brahma vidyopaniṣad* *Yoga dipika* *Vayu san-
hitā* *Yoga yajñavalkya* *Kalika purana* *Jagishatya yoga-
śāstra* *Amrita bindupaniṣad*, *Yoga sūtra* *Yoga bja* *He-
midra* *Kerala tantra* *Nakulisa yoga pīṭhyana* *Is'wari tan-
tra* *Yoga blaskara* *Śpārśa yoga śāstra* *Siddha sōpana*
Rasa pradīpa *Amanaska* *Sa la-śūnā-gīta* *Is'wara munanatha
sa ntada* *Yoga hṛdaya* *Tantra chudamani*, and *Vidyaranya*.

XXXV

GORAKSHA SĀTAKA

Likewise entitled *Jnana sātaka* A treatise on the *Raja
yoga* in one hundred stanzas One of the MSS inspected was
copied in *Samvat* 1696 Leaves 15 *ślokas* 200 Ben Coll

XXXVI

YOGA ŚĀSTRA ŚŪTRA RĀTNA

A set of aphorisms on theocracy, in eight books They are
reputed to be posterior to the sentences of Patanjali It is al-
leged that they were noted down by Baudhāyana as they were
orally delivered by Sukra to Yajñavalkya Hence they are
ascribed to Sukra who here has the epithet of *Maṅgalakavi* This
work possibly deserves a closer examination than I can at pre-
sent give it but it is I suspect of comparatively recent origin
and of little worth in any point of view Leaves 76, *ślokas*
1300 Ben Coll

Rāya Mukuṭa cites, in his *Pada chandrika* the *Yoga sataḥ khyana* of Sanātana, and the *Sarvagadharapadīhati* contains a long extract from the *Yoga rasayana*

In a fragment of a treatise on the *Hatha yoga*, of which I am unable to give a specific account, occur the following names of authors and works Jalandhara, Anandaṇḍa, *Yoga sāra*, *Rangaraja stāva*

IV

NYÁYA-VÁRTIKA TATPARYA TÍKÁ

A voluminous commentary on No III By Váchaspati Misra, disciple of Mārtandabīlaka Swāmin. Leaves 393, *s'lokas* 12,500 Ben Coll

Váchaspati, in his *Tuttwa-kaumudi*, alludes to this work

V.

NYÁYA-NIBANDHA-TRAKAS'A.

Often called, from the name of its author, the *Vardhamānī* Another commentary on No III By Vardhamāna Upādhyāya, son of one Ganges'a Upādhyāya. Leaves 53, *s'lokas* 3,500 Ben. Coll

Vardhamāna, in one of his writings, names Vachaspati Misra, the author of No IV. That Vachaspati Misra, the legist, was a different person, and of posterior date, is proved, compendiously, by the fact that, in his *Dvaita-nirnaya*, he cites Vardhamāna Upādhyāya's *Ahnika*

VI.

VARDHAMANEYU

A commentary on No. V By Padmanābha Misra, son of Balabhadra Leaves 65, *s'lokas* 3,000 J R. B

VII

NYAYA PARIS ISHTA.

A commentary on No I The copy inspected contains only the fifth book, the last By Udayana Achārya, the author of No III. *supra* F E H

This work is said to be of extreme rarity.

VIII.

NYÁYA-PARIS'ISHTA-PRAKĀś'A.

Annotations on No VII. The only MS examined contains no more than the third chapter of the five. By Vardhamāna Upādhyāya, son of one Ganges'a Upādhyāya. See No. V. supra. I E. II.

The work also is reported to be of exceedingly infrequent occurrence.

IX.

NYÁYA-SŪTRA-TŪTĪ.

A commentary on No. I. By Vis'wanātha Bhaṭṭāchārya, son of Vidyānirāsa. The Calcutta edition of this work, which embraces both the text and its exposition, was published in 1828; pp. 264, 8vo. Dr J. R. Ballantyne is publishing, in parts, the aphorisms of the *Nyāya* system, accompanied by extracts from Vis'wanātha's notes, in the original Sanskrit, with an English translation. The first fasciculus appeared in 1850, and the last, which concludes the undertaking, is now in the press.

X.

TARKA-BHĀṢNĀ

Or *Tarka paribhāṣhā*. An elementary work on the *Nyāya*. By Kesava Misra. Leaves 35, *slokas* 600. Ben. Coll.

XI

TARKA-BHĀṢNĀ-PRĀKĀśIKĀ

A commentary on No X. The copy which I have examined is imperfect, containing the substance of 1200 *slokas*, and

giving neither the beginning of the work nor its end Colebrooke—in his *Miscellaneous Essays*, Vol I, p 263—probably intends, by “Balabhadra,” the author of the present work, or Balabhadra Misra V P

XII

TARKA BHĀṢHA PRAKĀŚA

Or *Tarkanubhasha* Another set of annotations on No X By Govardhana Misra, son of Balabhadra and Vijayara, and younger brother of Viswanatha and Padmanābha This work is not to be confounded with the last The father and son, it appears, went over precisely the same ground Leaves 49, *s lokas* 1,200 F E H

XIII

BHAVARTHA DĪPİKĀ

A third commentary on No X Its author is Gaurikanta Sarvabhauma Bhattachārya Leaves 239, *s lokas* 4,300 F E H

XIV

TARKA BHĀṢHA PRAKĀŚIKĀ

Another commentary on No X By Chennu Bhatta, a Talanga In various MSS his name is also read Channu Chinna, and Chamya His patron was one Rāja Harihara His father was Vishnudeva, and he had an elder brother Sarvājña One of the several copies inspected was transcribed in the year of Vikramarka 1616 Leaves 97, *s lokas* 2,300 V S J

XV

TARKA BHĀṢHĀ SARA MANJARI

A fifth commentary on No X By Madhava Deva, who lived at Benares He was son of Lakshmana Deva, whose father was

Mádhava Deva, of Dhárásúra. The MS. which has been examined was copied in the *Samvat* year 1737. Leaves 125, *s'lokas* 2,750. V. S'. J.

XVI.

TARKA-BHÁSHÁ-BHÁVA-PRAKÁŚ'IKÁ

A sixth commentary on No. X. Its author is one Gopinátha. The only copy of this work which I have seen is imperfect at the conclusion. Ben. Coll.

XVII.

TARKA-BHÁSHÁ-PRAKÁŚ'IKÁ.

Commentary the seventh on No. X. By Kaundinya Dīkshita, pupil of Murāri Bhaṭṭa. Of this work I have inspected only a single MS., and that is defective in its latter half. Ben. Coll.

XVIII.

NYÁYA-SIDDHÁNTA-MANJARÍ.

An elementary treatise on the *Nyāya*. By Jānakīnātha, surnamed Chūdāmāni Bhaṭṭāchārya. Leaves 31, *s'lokas* 1,000. Ben. Coll.

T S'. has an excellent copy of the *Nyāya siddhānta manjarī*, transcribed in the *Samvat* year 1757, at Benares, by Pandit Dhundharāja Bhaṭṭa, son of Someś'wara Bhaṭṭa, whose family name was Upadrashṭa. B S' K. has another very correct MS. of this work, written in the year of Vikramāditya 1779.

XIX

TARKA-PRAKÁŚ'A.

Otherwise called *Nyāya siddhānta manjarī-dīpikā*. A commentary on No. XVIII. By Śrīkanṭha Dīkshita, surnamed Nyā-

yavágis'a. The scholiast's name seems to be written S'itikanṭha fully as often as S'rikantha. I have seen a copy of this work which bore the year 1796 of the *Samvat* era as the date of its transcription. Leaves 314, *s'lokas* 8,000. Ben. Coll.

XX.

BHĀVA-DĪPİKĀ.

Another commentary on No XVIII. By S'rikrishna Nyāyavágis'a Bhaṭṭāchārya, son of Govinda Nyāyālakāra Bhaṭṭāchārya. Leaves 73, *s'lokas* 3,600. Ben. Coll.

XXI.

MANJARĪ-SĀRA.

Also entitled *Nyāya-siddhānta-manjarī-sāra*. A third commentary on No. XVIII. By Yādava Vyāsa, son of Nṛsiṃha, and disciple of one Rāmakṛishna. The copy here described was written in the *Samvat* year 1753. Leaves 83, *s'lokas* 3,200. Ben Coll.

This work names Sauḍala Upādhyāya and the author of the *Mani*.

XXII.

MANJARĪ-PRAKĀśA.

Or *Nyāya-siddhānta-manjarī-prakāśa*. Commentary the fourth on No XVIII. By Bhāskara, son of Mudgala, of the Laugākṣhi *gotra*. Hence the annotator is generally denominated Laugākṣhi Bhāskara. This work cites the *Saśadhariya*. The sole copy examined is defective at the end. Ben Coll.

XXIII.

PADÁRTHA-MĀLĀ.

Likewise called *Padārtha-prakāś'a*. An elementary treatise on the *Nyāya*. By *Laugākṣhi Bhāskara Mahāmahopādhyāya*, son of *Mudgala Bhaṭṭa*, son of *Rudra Bhaṭṭa* or *Rudra Kavindra*. Leaves 14, *s'loka*s 275. Ben Coll.

XXIV.

PADÁRTHA-MĀLĀ-PRAKĀŚ'A.

A commentary on No XXIII, by its author, *Laugākṣhi Bhāskara*. Leaves 54, *s'loka*s 1,500. T. S.

XXV.

NYĀYA-KAUSTUBHA.

A general work on the *Nyāya* philosophy. By *Mahādeva Punatāmahara*, son of *Mukunda*, and disciple of *S'rikhaṇṭha* or *S'itikaṇṭha*. Leaves 422, *s'loka*s 18,200 B. S'. K.

Mahādeva speaks, in this treatise, of the author of the *Mani*.

XXVI.

NYĀYA-SĀRA-VICHĀRA.

A commentary on the *Nyāya sāra* of *Bhāsarvajña*, which I have never seen. By *Bhaṭṭa Rāghava*, son of *Sūraṅga*, and pupil of *Mahādeva Sarvajña Vādindra*. It was composed in the *Saka* year 1174, or A. D. 1252, entitled *Paridhāvin*. The copy examined was transcribed at least as early as the *Samvat* year 1528, in which, as appears from a memorandum on its last page, it was sold to one *Viśvnu*, for twenty five coins of unspecified denomination. Leaves 100, *s'loka*s 2,700 Ben Coll.

This work cites or mentions *Udayana*, *Prasastapāda*, *Vāchaspati Miśra*, *Rāma Bhaṭṭa*, and the *Bhūṣhana* of *Bhāsarvajña*.

XXVII.

NISHKANṬIKĀ.

Or *Varadarāja-nyākhyā*. A commentary on the *Sāra-sangraha* of Varadarāja, which annotates the *Tarka-kārikā* of the same author. The names even of those two treatises I know only from this; never having seen them. By Mallinātha Kavi. Leaves 91, s'lo'as 2,500. Ben. Coll.

Mallinātha alleges, in this work, that he has written scholia, also called *Nishkanṭikā*, on Pras'astapāda's exposition of the *Vais'esika sūtra*, the *Pras'astapāda-bhashya*. In the present work the following authors and treatises are referred to: Pakshila, Prabhākara, the *Nyāsoddyota*, *Salikā*, *Bhatta-kārikā*, *Nikasha*, *Ātmatattva viveka*, *Nyaya kusumāñjali*, Udayana's *Tātparya pāris'uddhi*, and the *Vartika-tātparya tīkā* of Vāchaspati Miśra.

It may be suspected that the Mallinātha who wrote the *Nishkanṭikā* is not the well-known commentator on the poems of Kālidāsa and others. Varadarāja is a name which has been borne by several authors. To the best known, who has the surname of Bhaṭṭa, we owe the *Madhya kaumudī*, *Laghu-kaumudī*, and *Sāra-siddhānta kaumudī*. Another, of the tribe of Kusika, annotated the *Kalpa sūtra* of Gārgya. A third will be mentioned in the sequel, and the writer of the *Sāra sangraha* is, perhaps, a fourth.

XXVIII.

SIDDHĀNTA-SANGRAHA.

An elementary work on the *Nyāya* doctrines. By Yādava Vyāsa, son of Nṛsiṃha, and pupil of Rāmakṛishṇa. Leaves 67, s'lo'as 1,700. Ben. Coll.

XXIX.

BĀLA-BONHA.

A commentary on some unnamed work by one S'ándilya of S'úrasena, apparently an introductory treatise on the Hindu logical system. By Govinda, the mathematician, son of Ládama; Sanádhiya Bráhmans. He wrote his gloss in the time of one Rájá Mukutes'wara, in the *S'ala* year 1111, or A. D. 1189. The MS inspected was copied in the year 1655 of the era of Vikramáditya. Leaves 35, *s'lokas* 475. Ben. Coll.

XXX.

TARKA-CHANDRIKĀ.

An elementary exposition of the *Nyāya* philosophy. By Viswes'wara A's'rama. The only copy which I have seen of this work is fragmentary. Ben. Coll.

XXXI.

NYĀYA-RATNA.

As far as can be judged from a few detached leaves of this treatise, it appears to be a general *Naiyāyika* disquisition. Its author is Mani Mis'ra Ben. Coll.

XXXII.

TATTVA-CHINTĀMAṆI

Or *Chintāmaṇi*, or simply *Mani*, as it is very frequently called in citations. An original work, of great repute, on the totality of the *Nyāya* doctrines. By Ganges'a Upādhyāya Chintāmaṇi. Leaves 515, *s'lokas* 10 000 Ben. Coll.

As the grand divisions of this work will be referred to separately, it is as well to mention that they are four in number, the *Pratyaksha khaṇḍa*, *Anumāna khaṇḍa*, *Upamāna khaṇḍa*, and

Sabda khandā, or sections on perception, inference, comparison, and affirmation

Gauges a *Upādhyāya* came after Vāchaspati Miśra, whom he often quotes, and generally under the title of *Tikākāra*

The second section of this work was published in Calcutta, in the *Samvat* year 1905, pp 83, 8vo

Besides the commentaries on the *Tattva-chintāmanī*, about to be described, I have heard of one by Yajnamūrti Kāśinātha. And see under No XLI infra I have also been told of an abridgement of the *Chintāmanī*, by one Gopinātha.

XXXIII.

MATHURĀNĀTHI

No more particular name of this work has been ascertained. It is a commentary on No XXXII. By Mathurānātha Tarkavāgīśa Leaves 130, *slokas* 5,720. Ben Coll.

XXXIV

CHINTĀMANI TĪKĀ.

It has not been discovered that this work has any more specific designation. It is a commentary on No XXXII By Pragalbha A'chārya, son of Narapati and Jāhnavī The *Kīrānī* and Vardhamāna *Upādhyāya* are cited in it Leaves 416, *slokas* 5,100 Ben Coll

XXXV

CHINTĀMANI PARĪKṢHĀ.

A commentary on No XXXII By Padmanābha, son and pupil of Balabhadra. A fragment Ben. Coll

XXXVI.

GÚDDHĀSTRA-TATTVA-DĪPİKĀ.

Otherwise called *Raghudeśi*. A commentary on No. XXXII. By Raghudera Bhattachārya. A fragment. Ben. Coll.

XXXVII.

TATTVA-CHINTĀMANI-PRABHĀ.

A commentary on No. XXXII. By Yajñapati Upādhyāya. A fragment. F. E. II.

Yajñapati is referred to by the authors of No. XL, and No. XLI, *infra*.

XXXVIII.

TATTVA-CHINTĀMANI-PRAKĀś'A.

A commentary on No. XXXII. By Ruchidatta Mīśra. A fragment. Ben. Coll.

XXXIX.

TATTVA-CHINTĀMANI-VĀKHYĀ.

If this work has a special title, it has not been observed. It is a commentary on No. XXXII. Its author is Śārabhauma Bhattachārya. A fragment. Ben. Coll.

It is exceedingly doubtful whether any of the last seven works goes over the whole of the *Tattva-chintāmanī*. Their infrequent occurrence, even in scattered portions, has a ready reason in the alleged superior value of the scholar, though partial, next to be noticed.

XL

DÍROMITI

Often called *Síromani*, from its author. A commentary on the first two sections of No XXXII. By Raghunátha Síromani Bhattachárya. Leaves 109, *s'lokas* 3 600. Ben Coll.

For the date of a person surnamed *Síromani*, see Colebrooke's Two Treatises on the Hindu Law of Inheritance, Preface, p. xii.

It is reported that there is a commentary on the *Didhiti*, additional to those here catalogued, by one Nilakantha S ástri, of Benares.

XLI

GADADHARÍ

A commentary on No XL. By Gadádihara Bhattachárya. Leaves 882, *s'lokas* 36 000. Ben Coll.

In one copy of this work which I have seen Gadádihara Bhattachárya has the agnomen of Chakravartin. Gadádihara refers to a commentary on No XXXII, by Harirama Bhattachárya. I have not seen it.

XLII

KÁSHÍKÁ

Also called *Gadadhari úrpati* and *Krishnabháṭṭi*. A commentary on No XLII. By Krishna Bhatta Árje, son of Ranganátha, and pupil of one Hari. The author was a Marahattá Brahman, of Benares. He had an elder brother Náráyana. Leaves 1,540, *s'lokas* 12,000. Ben Coll.

Krishna Bhatta Árje also wrote a commentary on the *Nirṇaya sūdhū*.

XLIII

NYĀYA-RATNA

A commentary on the *pancharāṭi* subsection of No XLI By Raghunātha Śāstri Parvatīkara, late of the Poona College This work was lithographed in Bombay, in the *Saka* year 1765 or A D 1843 leaves 316, of the MS form, and four leaves of emendations

XLIV

PRĀMĀNYA VĀDA-KRODĀ

On No XLI By an anonymous writer Imperfect T S
The word *kroḍa* demands explanation It is used to indicate groups of stray notes as distinguished from consecutive comments Collections thus denominated are very abundant in private collections, and they are held in high esteem They are frequently by eminent authors, and their value consists in combining great conciseness with an exclusive attention to questions of real difficulty They are almost the only sensible elucidations which the Hindus possess. I shall make no attempt to impart an idea of the precise subjects of the several *kroḍas* entered below and after the *Jāgadīs*: We have now come to the arcana of Hindu dialectics No European seems as yet even to have begun to thread the perplexing labyrinth, and the very general nature of this index does not exact that I should endeavour to convey the information which is foregone in abstaining from translating titles

XLV

PANCHĀ LAKṢHAṆĀ-KRODĀ

On No XLI By an anonymous author Leaves 5, *s lokas*
80 T S

XLVI.

VYADHIKARANA-DHARMAVACHCHHINNA-BHĀVA-KRODA.

On No. XLI. By an anonymous author. Leaves 7, *s'lokas* 325. T. S'.

XLVII

SIDDHĀNTA-LAKSHYĀ-KRODA.

On No. XLI. Its author is not known. Leaves 5, *s'lokas* 123. T. S'.

XLVIII.

PAKSHATĀ-KRODA.

On No. XLI. Of unrecorded authorship. Leaves 18, *s'lokas* 400. T. S'.

XLIX

SĀMANYA-NIRUKTI-KRODA.

On No. XLI. Its author has not been ascertained. Leaves 18, *s'lokas* 100. T. S'.

L

BHĀVANANDĪ.

A commentary on No. XI. By Bhāvananda Siddhāntasā. *gīś'a*. Leaves 516, *s'lokas* 13,625 V. P.

LI.

BHĀVANANDĪ-PRĀKĀRA.

A commentary on No. I. By Mahādeva Pandit. Leaves 684, *s'lokas* 36 200. V. P.

LII

SARVOPAKAŚHINĪ

A commentary on No L By Mahadeva Punatamakara
Leaves 480, *slokas* 17,250 V P

It has not been determined whether No LII be independent
of No LI, i e, whether it be a piece of it, or whether the two
form a part, or the whole, of a single work

LIII

DĪDHITI BAUDHĪ

A commentary on No XL By Rudra Bhattacharya The
MS here described is on the first section only of the *Dīdhiti*
but I have seen a fragment on the second section also Leaves
96, *slokas* 3,750 V P

LIV

DĪDHITI VYĀKHYĀ

A commentary on No XL By Jayarūpa A fragment
Ben Coll

LV

DĪDHITI VĪJĪBYĀ

A commentary on No XL By Yatiyāya A fragment
Ben Coll

LVI

DĪDHITI VYĀKHYA

A commentary on No XL By Nyayavachaspati, son of Vi-
dyānīyasa A fragment Ben Coll

I am unable to say how much of the *Dīdhit* is taken up by the last three expositions. Nor can the pandits of Benares affirm whether these works have more specific appellations than those here given in the rubrics. It may be presumed that they are all of considerable extent. They are very rarely met with

LVII

JĀGADĪŚĪ.

A commentary on the second section of No XL By Jagadīśa Tarkālakāra Bhaṭṭāchārya. Leaves 474, *śloka*s 18,000. Ben. Coll.

LVIII.

MANJŪŚHĪ.

It has a second name, that of *Jagadīśa-loshinī*. A commentary on No. LVII. By Kṛishṇa Bhaṭṭa Aṛṇa. Imperfect. P. U. II.

LIX.

PANCH-LAKṢHARĪ-KHORA.

Detached notes on No LVII. By Chandranīpāyana Bhaṭṭāchārya. Leaves 2, *śloka*s 40. G S.

LX.

PANCH-LAKṢHARĪ-KHORA.

On No LVII By Nīlakṣṇṭha Leaves 3, *śloka*s 40 G S

LXI.

PANCH-LAKṢHARĪ-KHORA.

On No LVII By Śāṅkara. Imperfect G S

LXII.

PANCH-LAKSHANĪ-KHORA.

On No LVII By —. Imperfect. G S.

LXIII

PŪNĀPARAKSHA-TYĀGTI KHORA

On No LVII By an anonymous author Leaves 1, slokas
125. T S'

LXIV.

VYADHIKARANA-DHARMĀVASHESHPINĀKSHĪLA-KHORA

On No LVII. By an anonymous author Leaves 22, slokas
475 T S'

LXV

VYADHIKARANA-DHARMĀVASHESHPINĀKSHĪLA-KHORA.

On No LVII By Chandraśrīvana Bhattachārya Leaf 1,
slokas 12 G S

LXVI

VYADHIKARANA-DHARMĀVASHESHPINĀKSHĪLA KHORA.

On No LVII By — Imperfect T S

LXVII

VYADHIKARANA-DHARMĀVASHESHPINĀKSHĪLA KHORA.

On No LVII. By — Imperfect. G S.

LXVIII

VIADHIKARANA DHARMĀVASCCHINNA BHĀṢA KRODA

On No LVII By — Imperfect G S

LXIX

SIDDHĀNTA LAKSHANA KRODA

On No LVII By Krishna Bhaṭṭa Arde Leaves 8 *śloka*s
200 G S

LXX

SIDDHĀNTA LAKSHANĀ KRODA

On No LVII By an anonymous author Leaves 5 *śloka*s
525 T S

LXXI

DIDHITI MĀTṢARĪ

A commentary on the second section of No XL By Mathu-
ranṭha Tarkavagisa Bhaṭṭachārva The copy inspected is frag-
mentary Ben Coll

LXXII

ŚĀKHĀYĀ IRUKTYABHINAVĀ VYAKHYA

Scholia on a topic discussed in No XL By an anonymous
writer Leaves 22, *śloka*s 900 1 S

LXXIII

MAṆI DIDHITI GĀRHAṬṬA PRAKĀSIKA

This is said to be an epitome of No XL By Bhavananda
Siddhāntarāya A fragment Ben Coll

LXXIV.

ANUJANA-MATĪKA.

A commentary on the second section of No XXXII. By Jagadīśa Tarkālakāra Bhaṭṭācārya, author of No LVII. Leaves 170, *s'loka*s 6,800. K. B.

LXXV.

VĀKĪARTHA DĪPIKĀ.

Another commentary on the second section of No. XXXII. By Hanumad A'chārya, son of Vyāsavarya, and pupil of one Virarāghava. Hanumad was of the *gotra* of Kaś'apa. He wrote this work for the use of his own disciple, one Nandarāma. The only MS. of it which I have seen is very imperfect. Ben. Coll.

LXXVI.

UPAMĀNA CHINTĀMAṆI-TĪKĀ.

This work does not appear to have any most specific designation. It annotates the third section, that on the topic of comparison, of No XXXII. Leaves 22, *s'loka*s 825. T. S'.

LXXVII

A'LOKA.

Also called *Manyāloka* and *Chintāmaṇi-prakāśa*. A commentary on a considerable, but unascertained, portion of No XXXII. By Jayadeva Tarkālakāra Miśra Mahāmahopādhyāya, pupil and nephew of Hari Miśra. Jayadeva has the further surname of Pakshadhara. The tradition runs that he came by it from the circumstance that, when a young student, he read logic with his preceptor only once a fortnight. Many identify him, but on inconclusive grounds, with Jayadeva the author of the *Gīta goṛinda*. I know the *Aloka* only from fragments. Ben. Coll.

LXXVIII.

SĀRA-MANJARĪ.

A commentary on No. LXXVII. By Bhavānanda Siddhāntavāgīśa. Leaves 315, *s'lokas* 11,800 V. P.

LXXIX.

PAKSHADHARODDHĀRA.

Or *Manyāloka-kantakoddhāra* A commentary on No. LXXVII By Mahāmahopādhyāya Thakkura Madhusūdana. Imperfect. F. E. H.

LXXX.

SĀBDA-LOKA-VIVEKA.

A commentary on the *Sabda-khanda* of No LXXVII. By Jayarāma Nyāyapanchānana. Leaves 571, *s'lokas* 14,000 V P.

LXXXI

SĀBDA-LOKA-KAUSHYA

A commentary on the *Sabda khanda* of No LXXVII. By Gopīnātha, son of Jnānapati Leaves 399, *s'lokas* 9,200. Ben. Coll

LXXXII.

SĀBDA-LOKA-VIVEKA.

A commentary on the *Sabda-khanda* of No LXXVII By Gunānanda Vidyāvāgīśa, pupil of Madhusūdana Leaves 135, *s'lokas* 5,200 Ben Coll.

LXXXIII.

S'ABDĀLOKA-KAṢAŚA.

A commentary on the *S'abda-khanda* of No. LXXVII. By Mahāmahopādhyāya Raghupati Bhaṭṭācārya Leaves 166, *śloka*s 2,900 Ben Coll.

LXXXIV.

A'LOKA GĀDĀDHARĪ

A commentary on the *S'abda-khanda* of No. LXXVII. By Gadādhara Bhaṭṭācārya A fragment Ben. Coll.

LXXXV

A'LOKA MATHURĀNĀTHĪ

A commentary on the *S'abda-khanda* of No. LXXVII. By Mathurānātha Tarkavāgīśa. A fragment. Ben Coll.

Thus concludes the catalogue of *śāloha* growing out of No XXXII. Doubtless many of these works have been described amiss, and so entered in the wrong places. But I have been able to obtain access to only small portions of them, for the most part, and I have never seen a pandit who has read more than two or three out of the whole, the *kroḍas* excepted.

LXXXVI

NIRUKTI-PRĀKĀŚA

Definitions of dialectic technicalities By Raghudeva Nyāyānukāra. Bhaṭṭācārya A fragment. Ben. Coll.

LXXXVII.

MANGALA-VĀDA.

On the effect of benedictions on the completion of a work.
By Hariāma Tarkavāgīśa. Leaves 7, *s'lokas* 160 Ben. Coll.
• S'as'adhara the logician is cited in this treatise; and so are
the *Didhiti* and the *Nyāya-kaustubha*.

LXXXVIII.

RĀMARUDRA-BHAṬṬĪ.

Notes on Dinakara's treatise concerning invocations By Rā-
marudra Bhaṭṭa. Leaves 10, *s'lokas* 350. G. S'.

LXXXIX.

I'S'VARA-VĀDA.

By Raghudeva Bhaṭṭāchārya. Leaves 7, *s'lokas* 150 V. P.

XC

I'S'WARE NITYA-SUKHA-VYAVASTHĀPANA.

By an anonymous author. Leaves 5, *s'lokas* 175. V. P.

XCI

VISHAYATĀ-VADĀRTHA.

Or *Vishayatā-āśhāra* By Gadādhara Bhaṭṭāchārya. Leaves
16, *s'lokas* 500. V. P.

The pandits say that Gadādhara composed no less than sixty-
four special treatises, similar to the one here noticed. These
are additional to his larger works.

XCII

VISHAYATĪ-VĪDA.

By Harirāma Bhaṭṭācārya Leaves 14, *s'lokas* 290. Ben. Coll

XCIII.

GAURĀVA-LĪGHĀVA-VICHĀRA.

An essay on the oporose and the facile, in argumentation
By an anonymous author. Leaves 58, *s'lokas* 900 V. S. A'

XCIV.

UDDES'YA-VIDHE'YA-BODHA-STHĀLĪYA-VICHĀRA

By Jayarāma Nyāyapanchānana Bhaṭṭācārya Leaves 9,
s'lokas 73. T. S

XCV

VIS'ISHTA VAIS'ISHTYA-BODHA-VICHĀRA

By Harirāma Tarkavāgisa Bhaṭṭācārya Leaves 14, *s'lokas*
400 Ben. Coll

It is said that Raghudeva Bhaṭṭācārya composed a similar
work, bearing this identical title

XCVI

VIS ISHTA VAIS ISHTYA-BODHA-RAHASYA

By Mathurānātha Tarkavāgisa Leaves 9, *s'lokas* 150 Ben
Coll

Siromani Bhaṭṭācārya is quoted in this disquisition

It is said that the titles of all Mathurānātha's smaller treatises end with the word rahasya But he has by no means monopolized this termination.

XCVII

VIS ISHTA-VAIS ISHTYA VADA

The author's name does not appear in the only copy, an imperfect one, to which I have had access Ben Coll

XCVIII

KĀRANATĀ VADA

Or *Karanata vichara* By Bhavananda Bhattacharya Leaves 11, *s lokas* 150 T S

XCIX

ANYATHĀ SIDDHI VICHARA

By an anonymous author Leaves 23, *s lokas* 250 Ben Coll
This work cites Chakravartia

C

SAMAGRĪ VĀDA

Or *Samagri vichara*, according to some MSS By Raghu deva Bhattacharya Leaves 12, *s lokas* 133 Ben Coll

CI

SAMAGRĪ VICHARA

By an anonymous writer Leaves 4, *s lokas* 160 V P

CII

ANYATHĀ ANYĀTI TATTVA

By Jayarama Nyāyapraveśhāna Bhattacharya The copy examined was written in the *Samvat* year 1879, or *Saka* 1744
Leaves 23, *s lokas* 350 T S

CIII.

PRATILOGI-JNÂNĀ-LĀRĀNĀTĀ-VĀDA.

By an anonymous author. Leaves 6, *s'lokas* 265. V. P.

CIV.

PRATILOGI-JNĀNĀSYA HETUTVA-KHAṆḌANA.

By Raghudeva Bhaṭṭāchārya. Leaves 10, *s'lokas* 200. Ben. Coll.

CV.

PĀKAJA-VICHĀRA.

By an anonymous author. Leaves 18, *s'lokas* 450. Ben. Coll.

CVI.

S'AS'ADHARĪYA.

A disquisition on the nature of atoms, cause, &c. &c. By S'as'adhara Achārya. Leaves 43, *s'lokas* 750. V. P.

CVII.

NYĀYA SIDDHĀNTA-DĪPA-PRABHĀ.

A commentary on No. CVI, not on the *Nyāya-siddhānta-dīpa*. The scholiast is Śeṣhānanta. It was written at the instance of Śārngadhara, probably the *guru* of one Rājā Padmanābha, of the Jamadagni family, who was warmly interested in the literature of the *Upanishads*. Leaves 135, *s'lokas* 7,000. Ben. Coll.

This work cites Ganges'a Upādhyāya Chintāmani, Maydana, Vādivāgīś'wara, and the *Nyāya-kusumāñjali*.

CVIII.

TWAṆ-MANO-YOGASYA JAṆATWĀVACHCHINNAM PRATI KĀRAṆAT-
WA-KHAṆḌANA

The writer's name has not been ascertained. Leaves 2, *s'lokas* 50. Ben. Coll.

CIX.

SAMAVĀYA-PRAMĀYA-VĀDĀRTHA.

Its author's name has not transpired. Leaves 4, *s'lokas* 92. Ben. Coll.

CX.

A'KĀS'A-VĀDĀRTHA.

By Mathurānātha Tarkavāgīśa Bhaṭṭāchārya. Leaves 3, *s'lokas* 65. V. P.

CXI.

PRATIYOGYANADHIKARANE NĀS'ASTOTPATTI-NIRASA.

The author's name may be mentioned at its beginning, which is wanting, a single leaf, in the sole copy of this work which I have inspected. Leaves 32, *s'lokas* 570. V. P.

CXII.

NIRVIKALPAKA-VICHĀRA.

Of unknown authorship. Leaves 2, *s'lokas* 22. V. P.

CXIII

SANKARYA-VĀDA

Or *Jāli sūnkarya vāda*, as it is called in one copy which I have seen. Its author's name is not known. Leaves 2, *slokas* 91. V. P.

CXIV.

SANNIKARSHA-VĀDŚĪTĪA.

By Māthuraśīlītha Tarkavāgīśa Bhattachārya. Leaves 30, *slokas* 800. V. P.

CXV.

SANNIKARSHA-VICHĀRA.

By an anonymous writer. Leaves 21, *slokas* 600. V. P.

CXVI.

VIŚHATA LAUKIKA-PRATYAKṢHA-KĀRYA-KĀRAṆA-BHĀVA-PAHATYA

The name of its author has not been discovered. Leaves 17, *slokas* 375. V. P.

CXVII

URDHVĀTA KĪRASYA KĀRAṆATVA-VICHĀRA

Of anonymous authorship. Leaves 2, *slokas* 84. Ben Coll.

CXVIII

SPĪTKA KĪRA-VADĀRTĪA

By Nyāyavācāśpati, son of Vidyāvināśa. Leaves 22, *slokas* 600. Ben Coll.

CXIX.

CHITRA-RŪPA-VĀDĀRTHA.

In the only, an imperfect, copy of this treatise which has been examined, its author's name is not mentioned. V. P.

CXX.

PRĀG-ABHĀVA-VICHĀRA.

By an anonymous author. Leaves 3, *s'lokas* 68. V P.

CXXI.

RĀTRI-PADA-VICHĀRA.

Its writer is not known Leaves 2, *s'lokas* 90 Ben. Coll.

CXXII

JNĀNA-LAKSHANA-VĀDĀRTHA.

Of unknown authorship. Leaves 5, *s'lokas* 110. V. P.

CXXIII

SANŚAYA VĀDĀRTHA.

By Mathurānātha Tarkavāgīśa Bhaṭṭācārya Leaves 8, *s'lokas* 200. V. P.

CXXIV.

ĀTMA-TWA-JĀGI VICHĀRA.

By Mahādeva Panatāmakara, son of Mukunda Pandit. Leaves 20, *s'lokas* 150 V P

CXXV.

SWAPRAKÁŚ'A-RAHASYA.

By Mathuránátha Tarkavágis'a Bhattachárya. Leaves 15,
s'lokas 460. Ben. Coll.

CXXVI.

SWAPRAKÁŚ'A-RAHASYA.

I have not learned its author's name. Leaves 14, s'lokas 410.
Ben. Coll.

CXXVII.

Ā'PMA-TATTVA-PRAKODHA.

By Rághava Panchánana Bhattachárya. In the copy examined the commencement is wanting. Leaves 77, s'lokas 1,500.
V. P.

CXXVIII.

SANSKÁRA-SIDDHI-DĪPIKÁ.

By one Chitradhara. Leaves 9, s'lokas 200. V. P.

CXXIX.

SMṚITI-SANSKÁRA-VÁDA.

Its author's name is undiscovered. Leaves 24, s'lokas 550.
V. S. J.

CXXX.

SMṚITI-SANSKÁRA-RAHASYA.

By Rámachandra Bhaṭṭa. Leaves 25, s'lokas 500. V. P.

CXXXI

SMṚITI-SANSKARA VICHARA

An essay by an unknown writer Leaves 10, *s lokas* 325
V P

CXXXII

MUKTI-VĀDA

By Gadādhara Bhattacharya Leaves 10, *s lokas* 350 Ben
Coll

CXXXIII

NAVYA MUKTI-VĀDA TIPPANĪ

A commentary on No CXXXII By Śaṅkarācārya Vichaspati
Bhattachārya Leaves 12, *s lokas* 600 K C B

CXXXIV

VĀDA-PARIKCHHINĀDA

By Mahāmahopādhyāya Rudra Bhattacharya son of Mahā
mahopādhyāya Vidyasūri The sole MS of this dissertation
to which I have had access is a fragment. I L II

CXXXV

NĪTĪ-MĀLĀ

By Jayarāma. A dissertation on Gotama's four aphorisms
beginning the four *prasaṅga* volumes. I have seen only one
copy of this work, and that imperfect Ben Coll

CXX XVI

PRAMĀṆA-PRAMODA

By one Hari Leaves 58, *s'lokas* 600 T. S'.

CXX XVII

PRAMĀṆYA-VĀDA.

On a topic as discussed in the first section of the *Chintāmani*
By one Raghunātha Leaves 41, *s'lokas* 1,000 Ben Coll

CXX XVIII.

PRAMĀṆYA-VĀDA-TĪKĀ

Annotations on a point as treated in the first section of the
Chintāmani By Gadādhara Bhaṭṭācārya The only copy seen
is defective. Ben Coll

Gadādhara names, in these scholia, Mīśra, Bhaṭṭa, Guru, and
the author of the *Dīdhiti*

CXX XIX

ANUMITI-PARĀMARS A VICHĀRA.

By Harirama Tarkavāgīśa Leaves 25, *s'lokas* 1,000. Ben.
Coll

CXL

SANKALA KROPA

Detached elucidations of No CXX XIX. By one Sankara
Leaves 2, *s'lokas* 40. Ben Coll

CXLI.

ANUMITI-PARÁMARŚA-VICHĀRA

In one copy of this work, transcribed in the *Samvat* year 1733, which I have seen, it is called *Anumiti parámarsa vāda*. By Raghudeva Nyáyālakāra Bhaṭṭācārya. Leaves 9, *s'lokas* 320. Ben Coll.

CXLII.

NAVYĀNUMITI-PARÁMARŚA-VICHĀRA

Its author's name does not appear. Leaves 34, *s'lokas* 1,000 Ben. Coll.

CXLIII.

ANUMITI-PARÁMARŚA-KĀRYA-KĀRAYA-BHĀVA-VICHĀRA.

By Mahādeva Punatāmakara. Leaves 60, *s'lokas* 1,625. Ben Coll.

CXLIV.

SANSĀYĀNUMITI-BAHASYA.

By Mathurānātha Tarkavāgīśa Bhaṭṭācārya. Leaves 29, *s'lokas* 180. Ben Coll.

CXLV.

JĀNA-DVAYA-KĀRANATĪ-VICHĀRA.

By an anonymous author. Leaves 9, *s'lokas* 160. V P

CXLVI.

ANUMITI-MĀSA-VĀDA.

Or *Anumāna-prāmānya-tyarasthāpana*. By an unascertained writer. Leaves 16, *s'lokas* 320. F. T. II.

CXLVII.

DHARMITĀVACHCHHEDAKA-PRATIŚATTI-VIRŪṬANA

By Raghudeva Bhattachārya. Leaves 22, *s'lokas* 800. Ben Coll.

CXLVIII.

NAVĀ-DHARMITĀVACHCHHEDAKA-VĀDĀRTHA.

By Gadādhara Bhattachārya. Leaves 24, *s'lokas* 120. V P.

CXLIX.

DHARMITĀVACHCHHEDAKATĀ-PRATIŚATTI-VICHĀRA.

By Harirama. The copy inspected was transcribed in the *Saka* year 1610. Leaves 22, *s'lokas* 775. T. S'.

CL

LINGOṢANITA LINGIKA-BHĀṢA-VICHĀRA

The only copy of this disquisition which I have seen is imperfect at the beginning. Its author's name may occur there it is not found at the end. Leaves 41, *s'lokas* 800. V. P.

CLI.

LINGOPAHITA-LAINGIKA-BHÁVA-NIRÁSA-RAHASYA

By Mathuránátha Tarkavágisa Bhattachárya Leaves 8, *s'lokas* 230. V. P.

CLII.

NAVINA-MATA-VICHÁRA.

An essay on the modern view entertained touching the connexion between an inference and its premises. By Hariráma Tarkavágisa Bhattachárya Leaves 38, *s'lokas* 650. B. S. K.

CLIII.

• NAVYA-MATA-VÁDÁRTHA

A disquisition resembling, in character, the last described. By an anonymous author Leaves 8, *s'lokas* 160. V. P.

CLIV.

PAKSHATÁ-VICHÁRA.

By Mahádeva Punatámakara, son of Mukanda Leaves 51, *s'lokas* 1,600 V. S. J.

CLV.

PAKSHATÁ-VICHÁRA

The author's name has not been discovered Leaves 30, *s'lokas* 500. Ben Coll.

CLVI

SANS'AYA-PAKSHATÁ-RAHASTA.

By Mathuránátha Tarkavágisa Bhattachárya. Leaves 11, *s'lokas* 150. Ben Coll

CLVII.

ASIDDHI-VIRŪPAṆA-VYĀKHYĀ.

Discussing a point or points of the topic of fallacies as handled, particularly, in the *Chintāmaṇi* and in the *Dīdhiti*. By Kāśinātha, who names one Yajnamūrti, a Tailanga, among his ancestors. Leaves 23, *s'lokas* 1,116. Ben. Coll.

CLVIII.

TARKA-PRATIBANDHAKATĀ-PAHASYA.

By Mathurānātha Tarkavāgīśa Bhaṭṭāchārya. Leaves 11, *s'lokas* 223. V. P.

CLIX.

BĀDHA-PAHASYA.

Or *Bādha-buddhi-vādartha*, or *Bādha-buddhi-pratibandha-katā-rihāra*. By Harirāma Tarkavāgīśa Bhaṭṭāchārya. Leaves 27, *s'lokas* 530. Ben. Coll.

I have seen, at Singor, a copy of this work whose date of transcription is the year 1711 of the era of Vikramāditya.

CLX

URĀDHI-VIVṚITI

On the topic indicated by the rubric, as discussed by Gadādhara Bhaṭṭāchārya. Of anonymous authorship. The MS examined was copied in the *Saurat* year 1803. Leaves 10, *s'lokas* 10. Ben. Coll.

CLXI.

S'ADPA-S'AKTI-PRAKÁŚHA

By Mahámahopádhyaṃ Jagadís'a Tarkálankára This work
was published at Calcutta, in the *Saka* year 1769 · pp 172, 8vo

CLXII.

S'ADÁNITYATÁ-RAHASYA.

By Mathuránátha Tarkavágís'a Bhaṭṭáchára Of the copy
inspected the beginning is wanting. Leaves 8, *s'lokas* 180. V. P.

CLXIII.

S'KEDĀ-BODHA VICHARA

By an anonymous author. Leaves 9, *s'lokas* 108. Ben. Coll.

CLXIV.

S'KEDĀ-BODHA-PRAKÁRA.

Its writer's name is not known Leaves 3, *s'lokas* 63 T. S'.

CLXV.

VĪUTPATTI-VĀDA

By Gadidhara Bhaṭṭáchára, who, in the copy of this work
which has been examined, is said to have been a pupil of Hari-
ráma Tarkálankára. Leaves 212, *s'lokas* 1,500 Ben Coll

This work, and also a *Vyutpatti-vāda* of Chudāmant Bhaṭṭá-
chára, are named in Govinda S'āstri's commentary on the
Atharvāna-rahasya, where it annotates the forty-seventh cou-
plet of the work.

CLXVI

S'AKTI-VĀDA

Or *Sakti vichāra*, in two of the several copies which I have inspected of this essay. Its author is Gadādhara Bhaṭṭāchārya, whom I find called, in a single MS, *Nyaya-siddhānta-igāṇa*. Leaves 12, *śloka*s 1,000. Ben Coll

CLXVII

S'AKTI-VĀDA-VIVARANA.

Otherwise called *Sakti vadārtha dīpnā*. A commentary on No CLXVI. By Kṛṣṇa Bhaṭṭa, son of Nārāyaṇa Bhaṭṭa, son of Ranganātha Bhaṭṭa. Leaves 40, *śloka*s 1,250. T S

CLXVIII

S'AKTI-VĀDA-TĪKĀ

Another commentary on No CLXVI. By a pupil of Jāyama Tārānātha Bhaṭṭāchārya. Perhaps the author's name appears in the sequel of the work, of which I have seen but a single copy, and that a fragment of its beginning. Ben Coll

CLXIX

TĀTPARYA VICHARA

The work of an anonymous author. Leaves 5, *śloka*s 52. Ben Coll

CLXX

PADA VĀNYA-RATNĀKARA

By Gokulanātha Mahāmahopādhya. Leaves 157, *śloka*s 3,800. T S

CLXXI.

PADA-VĀKYA-RATNĀKARA.

By Gopīnātha. The copy inspected is imperfect at the beginning, and also at the end Ben. Coll.

This treatise refers to the author of the *Manu*.

CLXXII.

PADA-VĀKYA-RATNĀKARA.

The only copy of this dissertation which has been inspected is a mere fragment, and does not exhibit the name of its author. Ben. Coll.

CLXXIII.

YOGYATĀ-VADA.

Its author's name does not appear to be known. Leaves 11, *ślokas* 111. V. P.

CLXXIV.

VIDHAKTĪ-TATTVA.

The name of its writer has not been discovered. Leaves 59, *ślokas* 1,500. Ben. Coll.

CLXXV.

SUB-ARTHA-SANGRAHA.

Of anonymous authorship. Leaves 17, *ślokas* 300. Ben. Coll.

CLXXVI.

SUB-ARTHA-TATTWÁLOKA.

By Vis'wanátha Bhaṭṭáchárya, son of Vidyávináśa. The copy inspected was transcribed in the year 1791 of the era of Vikramáditya. Leaves 33, *s'lokas* 800 Ben. Coll.

This essay cites the *Manu*.

CLXXVII.

S'ANDÁRTHA-SÚKA-MANJARÍ.

By Bhaṭṭánaṇḍa Siddhántavágis'a. The only MS. of this work that I have seen is imperfect Ben Coll.

CLXXVIII.

KÁRAKA-VYÚHA

By Rudra Bhaṭṭáchárya. Leaves 20, *s'lokas* 400. V. P.

CLXXIX.

KÁRAKA-VIAKHYA

By Jayaráma Bhaṭṭáchárya Leaves 20, *s'lokas* 375. V. P.

CLXXX

A'KHYÁTA-VADA

Called, in some copies, *Akhyata uctā*. By S'īromani Bhaṭṭáchárya Leaves 4, *s'lokas* 150. J R B

CLXXXI

A'KHYÁTA-VADA-TÍKÁ.

A commentary on No CLXXX By Mahámahopádhyáya Mathuránátha Bhaṭṭáchárya Leaves 67, *s'lokas* 1,225. T S.

CLXXXII.

A'KHYÁLA-VÁDA-TÍKÁ.

Or *A'khyála-váda tippaṇī*, in some copies; or, more specifically, *A'khyála-váda-tyákhyá-sudhá*. A second commentary on No CLXXX. By Jayaráma Nyáyapanchánana Bhaṭṭāchārya. Leaves 58, *s'lokas* 1,100. Ben Coll.

Jayarāma speaks, in the course of these scholia, of his own *Sabdāloka-rahasya*. He also cites one Mandana, and the *Sabdāloka* of Miśra.

CLXXXIII

A'KHYÁTA-VÁDA-TIPPANÍ

A third commentary on No CLXXX. By Kṛishṇa Bhaṭṭa. Leaves 32, *s'lokas* 1,025. Ben Coll.

These annotations quote from the *Chintāmaṇi*.

CLXXXIV.

A'KHYÁTA-VÁDA-TIPPANÍ.

A fourth commentary on No CLXXX. By Raghudeva Nyáyānāṅkara Bhaṭṭāchārya. Leaves 45, *s'lokas* 1,000. Ben Coll.

CLXXXV.

LAKṢ-ARTHA-VÁDA.

By Bhāṇananda Siddhāntavāgīśa. Leaves 5, *s'lokas* 150. V P.

CLXXXVI

LA-KARA-VÁDA.

The author's name does not appear in the only MS, an imperfect one, of this work that has been inspected. T. S.

CLXXXVII.

LĪK-ARTHA-VĪDA.

By an anonymous author. Leaves 11, *s'lokas* 350. V. P.

CLXXXVIII.

VIDHI-SWARŪPA-VĀDĀRTHA.

Or, according to some MSS., *Vidhi-nirūpaṇa*. By Gadādhara Bhaṭṭācārya. Leaves 17, *s'lokas* 450. V. P.

CLXXXIX.

VIDHI-VĪDA.

By Mathurānātha Tarkarāgīśa Bhaṭṭācārya. Leaves 19, *s'lokas* 500 Ben. Coll.

CXC.

VIDHI-VĪDA.

The only copy of this dissertation which I have seen is fragmentary, and does not give its author's name. B. S. K.

CXCI.

BUDHA-PRAṬYAYA-VĀDĀRTHA.

By Mathurānātha Tarkarāgīśa Bhaṭṭācārya. The sole MS. which I have seen of it wants the conclusion. V. P.

CXCII.

VĪPSĪ-VICHARA.

Of unknown authorship. Leaves 7, *s'lokas* 170 V. P.

CXCIII.

SAMĀSA-VĀDA.

By Jayarāma Nyāyapañchānana Bhaṭṭācārya. Leaves 18,
ślokas 110. V. P.

CXCIV.

LAKṢHAṆĀ-ŚĀDA-PAHARĀYA.

By Mahāmahopādhyāya Mathurāśātha Tarkavāgīśa Bhaṭṭā-
cārya. Leaves 23, ślokas 460. T. S'.

CXC.V.

NĀN-VĀDA-TIPPAṆṬ.

A commentary on the *Nān-vāda* or *Nān-artha-vāda* of S'iro-
mani Bhaṭṭācārya, which, I am told, is a part of the *Didhiti*.
By Mahāmahopādhyāya Gadādhara Bhaṭṭācārya. Leaves 23,
ślokas 1,100. Ben. Coll.

CXC.VI.

NĀN-ARTHA-VIVṚTI.

A second commentary on S'iromani Bhaṭṭācārya's *Nān-
artha vāda*. By Jayarāma Nyāyapañchānana Bhaṭṭācārya.
Leaves 31, ślokas 900. Ben. Coll.

CXC.VII.

NĀN-ARTHA-TIPPAṆṬ.

A third commentary on the *Nān-artha vāda* of S'iromani
Bhaṭṭācārya. By Raghuleva Bhaṭṭācārya, pupil of Tarka-
vāgīśa. Leaves 17, ślokas 500. V. P.

CXCVIII

NAN'VĀDA TIPPANĪ

A fourth commentary on the *Nan' artha vāda* of Siromani Bhaṭṭāchārya By oḍe Kṛṣṇadāsa Leaves 8, *śloka*s 75, V. P.

CXCI

NAN'VĀDA TIPPANĪ

Commentary the fifth on Siromani Bhaṭṭāchārya's *Nan' artha vāda* The fragmentary condition of the only copy of this work which I have been able to inspect may account for my not having ascertained its author's name V. P.

CC

NAN'VĀDA-VIVEKA

By Jagannātha Pandit Leaves 40, *śloka*s 1,000 V. P.

CCI

VAKYA DHARMA VĀDA

By Ananta Deva, son of Apa Deva Leaves 8, *śloka*s 90 V. P.

CCII

VEGA NĀS 1A-NĀSAKA DHARMA-RAHASYA

The writer's name has not been discovered Leaves 7, *śloka*s 115 V. P.

It will have been observed that from No LXXXVII to the end of this chapter, no systematic attempt has been made to define the contents of the disquisitions catalogued, provided their titles are significant. In the work from which the present index has been condensed and reconstructed, a different plan was pursued, and a full description was everywhere detailed. Such, however, is the dissimilarity between the logical and grammatical terminologies of the Samskrit and those to which we are accustomed, that barely to translate the titles in question would be superfluous to the initiated, and unintelligible to all else. Many of the disquisitions here alluded to are, undoubtedly, chapters of larger treatises entered higher up. But it has not been practicable to refer them—except in one or two cases, and then in passing—to the works from which they are derived, and they are, moreover, very generally treated, by learned Hindus, as independent compositions. This will be seen, as regards several among them, in the fact that they are taken as texts for distinct bodies of annotations.

In the *Chandrika* of Trisaranataṭa Bhāṣa, a commentary on Dandin's *Advyadarsa* there is an extract from some logical treatise by Bhaṭṭa Balabhadra. I suspect that this author is much more ancient than either of the Balabhadras mentioned at p 7 and under article No XII supra.

THE VAISĪSHIKA PHILOSOPHY

I

VAISĪSHIKA SŪTRA

Aphorisms of the Hindu physical philosophy They are attributed to Kanāda, the *muni*, of the line of Kāśapa Leaves 9
slokas 150 Ben Coll

II

PRASASTHONDESA

Or simply *Prasastapāda bhāṣya*, as it is more commonly denominated, or *Dravya bhāṣya* A commentary on No I By Prasastapāda A'chārya, as he is titularly called, concerning whose proper name, antiquity, and history, nothing very definite has yet been ascertained Leaves 32, s'lokas 800 T T II

In the *Shāh darsana tritiya* of Chāritra Sinha Ganī, which expounds the *Shāh darsana samuchchaya* of Haribhadra Suri a Janua compendium one Prasastakara is cited on the subject of the *Vaiśeṣika* theory From this it should see that the title of the commentary under description may perhaps be *Prasāsta* also

III

PARAKTVA TATVA VINYAYA

A commentary on No II By an anonymous author The date of the copy suspected is Samvat 1581 Leaves 10, s'lokas 1,100 Ben Coll

IV.

DRAVYA BHÁSHYA-TÍKÁ

A commentary on No. II. By an anonymous author. Leaves 48, *s lokas* 960. F E H.

The writer of this work cites Jagadís'a, and the *Kiranávali*, next to be described.

V.

KIRANÁVALÍ.

A commentary on No. II. By Udayana Áchárya. It is said that but two books of this work were completed by its author.

The copy examined is imperfect. Ben. Coll.

VI.

KIRANÁVALÍ-PRAKÁŚA.

A commentary on No. V. By Vardhamána Upálhyáya or Vardhamána Mahámahopálhyáya, son of one Ganges'a or Gauges'wara. I have seen only an imperfect MS of it. Ben. Coll.

VII.

KIRANÁVALÍ-PRAKÁŚA VYÁKHYÁ.

A commentary on No. VI. Its author's name is not discoverable in the small fragment which is all of it that I have had access to. Nor is it certain that it goes over the whole of the *Kiranávali-prakáśa*. Ben. Coll.

VIII.

DRAVYA-PRAKĀS'IKĀ.

A commentary on the first book of No. VI. By Megha Bhagīratha Thakkura, son of Chandraspati and Dhīrā. The author had two younger brothers, Mahes'a or Mahādeva, and Dāmodara. His instructor was one Jayadeva Pandit. The copy inspected records the *Samvat* year 1613 as its date of transcription. Leaves 264, *ślokas* 5,300 Ben. Coll.

IX.

GUNA-PRAKĀS'A-VIVRITI.

Or *Guna-s'romani*, as it is more frequently called. A commentary on the second book of No. VI. By Raghunātha S'romani Bhaṭṭācārya. Leaves 90, *ślokas* 3,000 Ben. Coll.

X.

GUNA-S'ROMANI-TĪKĀ

A commentary on No. IX. By Rāmakrishna Bhaṭṭācārya Chakravartin, son of S'romani Bhaṭṭācārya. Leaves 138, *ślokas* 2,600. Ben. Coll.

XI.

GUNA-PRAKĀS'A-VIVRITI BHĀVA-PRAKĀS'IKĀ.

Or *Guna prakāś'a-aupiti-parīkshā*, or simply *Guna-s'romani-sippana*. A commentary on No. IX. By Rudra Bhaṭṭācārya Nyāyavāchaspati, son of Vidyāmāsa. Leaves 100, *ślokas* 3,700. Ben. Coll.

XII.

GUṆA-DĪDHITI-TIPPANĪ.

A commentary on No. IX. By Jayarāma Bhaṭṭāchārya. A fragment. Ben. Coll.

XIII.

GUṆA-PRAKĀŚA-DĪDHITI-MĀTHURĪ

A commentary on No. IX. By Mathurānātha Tarkavāgīśa Bhaṭṭāchārya, son of S'rīrāma Tarkālakāra Bhaṭṭāchārya. A fragment. Ben. Coll.

XIV.

GUṆA-RAHASYA

A commentary on the second book of No. V. By Rāmabhadra Śārvabhauma Bhaṭṭāchārya, son of Tārkikachūdāmani Bhaṭṭāchārya. Imperfect. T. S'

XV.

GUṆA-RAHASYA-PRAKĀŚA.

A commentary on No. XIV. By Mādhava Deva, son of Lakshmana Deva, son of Mādhava Deva. The author lived at Benares, and his paternal grandfather, at Dhārāsūra, on the banks of the Godāvarī. Leaves 55, 3 lokas 3,500. B. S' K.

XVI.

RASA-SĀRA.

Or *Kīranātīlī ṭippanaka* merely. A commentary on the second book of No. V. By Mahadeva Vāḍīndra, pupil of one S'ankara. A fragment. Ben. Coll.

XVII.

GUṆA-KIRĀNAVALI-TIPPAṆI.

A commentary on the second book of No. V. From the small fragment of it which I have seen I have not learned its author's name. Ben. Coll.

XVIII.

VAISĒSHIKA-SŪTROPASKARA.

A commentary on No. I. By S'ankara Mis'ra. Leaves 108, s'lokas 3,000 Ben. Coll

XIX.

KĀṆDA-SŪTRA-VĪKHYĀNA.

No more specific name of this work has been ascertained. It is a commentary on No. I. By Raghudeva Nyāyāṅkara Bhaṭṭāchārya. A fragment. T. E. II.

XX.

TARKA-SANGRAHA.

An elementary work on the *Vais'eshika* philosophy. By Annam Bhaṭṭa. It was printed for the Benares College, with an English translation and elucidations, in 1818. The second edition, greatly improved, appeared in 1852. The text, accompanied by a Hindi version, was published, for the Benares College, in 1851. See the next article.

In the preface to the edition of 1852, I have, perhaps hastily, identified the author of the *Tarka-sangraha* with an individual who composed annotations on Kayata's commentary on the *Mahābhāshya*. Annam Bhaṭṭa is a name common between several writers. One person so called, whose father was Tirumala, wrote a commentary on the *Vedānta-sūtra*. He will be men-

tioned in the sequel Further, an Annam Bhatta, disciple of one Sumangala, is author of the *Katyayana pratis akhya vyakhyā* of which I formerly possessed an imperfect copy

For information as to the relative value of most of the expositions of the *Tarka sangraha*, the reader is referred to the preface to the edition of 1852, spoken of above

In addition to the commentaries on the *Tarka sangraha*, about to be described, I have often heard mention made of two others, but which I have never seen the *Phakkika* and the *Jyotsna*

XXI

TARKA DĪPIKA

A commentary on No XX, by the author of the same, Annam Bhatta It was lithographed with the text, at Benares, in 1850, pp 53 running transversely The volume contains the substance of 500 *śloka*s, viz, 150 of the text and 350 of the commentary

This work is familiarly called the *Bala gadadhara* It cites Saṅkara Miśra and the author of the *Kandali*

Besides the following commentary on the *Tarka dīpika*, I have been told of others, by Mukunda Bhatta Gāḍegala, Paṭṭābhīrāma Śāstri, and Hanumāḍ Achārya The notes of the latter go by the name of *Hanumadiya* See Nos XXIII and XXVI infra

XXII

DĪPIKA PRAKASA

Or *Nīlakanthī* as it is more commonly styled, from the name of its author A commentary on No XXI By Nīlakantha Śāstri a Tāḍṅga Leaves 30 *śloka*s 500 P R

The *Dīpika prakāśa* has also been ascribed, it is said by Jambhadrā Bhatta

XXIII.

TARĀA-SĪNGEĀHA CHANDRIKĀ

A commentary on No. XV. By Mukunda Bhaṭṭa Gāḍegila, son of Ananta Bhaṭṭa, Marabhaṭṭās. The author's preceptor was Manohara Vīreswara. My own copy reads Visweswara. Leaves 46, *s'lokas* 1,200. Ben Coll.

XXIV

PADA-KRITĪYĀ

A commentary on No. XX. By Chandraya Sinha. Leaves 13, *s'lokas* 1,000. K. B.

XXV

NYATĀRTHA-LAGHU-BODHINĪ.

A commentary on No. XX. By Govardhanaranga Achārya, of Vṛndāvana, a living writer. Leaves 60, *s'lokas* 650. F. E. H.

XXVI

NIRŪPĪ

A commentary on No. XX. By Paṭṭābhiraṁa Sāstrī, a Tailānga. Leaves 73, *s'lokas* 600. V. R. S.

XXVII

SIDDHĀNTA-CHANDRODAYA

A commentary on No. XX. By Kṛishna Dhurjati Dīkshita, son of Venkaṭeśa Dīkshita and Seshu, and pupil of Kāśīnātha Bhaṭṭa, surnamed Chitrāma, of Panyānagara. Kṛishna was a

Drávida Marahattá; he was of the *gotra* of Kusika; and he resided at Koyampurí (?) The *Siddhánta chandrodaya* was written in the year 4875 of the *Kali-yuga*, or A D 1774, for the use of Rájasinha, son of Rája Gṛjasinha, of Vikramapatana or Ujjayiní. These particulars are, for the most part, given in only a single copy out of several which I have examined of the work under notice. Leaves 33, *s'loka*s 575. B S'.

XXVIII

TARKA-SANGFANOPANYASA

A commentary on No XX. By Meru Sástrí, a contemporary author. Leaves 27, *s'loka*s 500. F E H.

XXIX

NYÁYA BODHINI

A commentary on No XX. By Govardhana Misra, a Gauda. Leaves 26, *s'loka*s 400. F E H.

XXX

TARKA-SANODHANA TATTVA-PRAKÁŚA

A commentary on No XX. Its author's name has not been ascertained from the only fragment of it to which I have had access. F. E. H.

XXXI

NYÁYA-LĪLĀVATĪ

An elementary treatise on the Vaiśeṣika philosophy. By Vallabha Nyáyacharya. The copy inspected was transcribed in the Samvat year 1661. Leaves 80, *s'loka*s 2,700. Ben Coll.

XXII

NYĀYA-LĪLĀVATI PRAKĀśA

A commentary on No XXII By Vardhamāna Upadhyaya
Leaves 192, *ślokas* 1,200 Ben Coll

XXIII

NYĀYA-LĪLĀVATĪ BHĀṢYA-PRAKĀśA

A commentary on No XXIII By Bhagiratha The MS
examined was copied in the year of Vikramāditya 1664 Leaves
179 *ślokas* 5,700 Ben Coll

XXIV

NYĀYA-LĪLĀVATI PRAKĀśA DĪDHITI

Another commentary on No XXIV By Raghunātha Siro
manu Bhaṭṭācārya Leaves 10, *ślokas* 1,500 Ben Coll

XXV

NYĀYA-LĪLĀVATI PRAKĀśA DĪDHITI VIVEKA

A commentary on No XXV By Vidyābhāṣya Bhaṭṭā
cārya Leaves 96 *ślokas* 3 000 Ben Coll

XXVI

NYĀYA-LĪLĀVATI KĀṢṬHABHĀṢANA

A commentary on No XXVI By Saṅkara son of Bhāṣa
natha. Leaves 169, *ślokas* 1,600 Ben Coll

XXXVII

NYĀYA LĪLĀVATĪ-VIBHŪTI

A commentary on No XXXI I have this work only by a copy truncated at both ends, and I have not discovered the name of its author Ben Coll

XXXVIII

BRIĤHĀ PARICHEKĤHEDA

An elementary treatise on the *Vaiśeṣika* philosophy, in the form of memorial verses By Viśvanātha Pañchanana Bhaṭṭāchārya Tarkalankara It has twice been printed, together with No XXXIX, in Calcutta in 1827, pp 16 and 103, 8vo, and in the Bibliotheca Indica, Nos 33 and 35, with an English translation of the verses, by Dr Roer The beginning of the text and its scholia, with an English version, was published, for the use of the Benares College, in 1851 pp 37, 8vo The *Bhasha parichekṣheda*, in the Devanāgarī and Bangalī characters with an original Bangalī commentary,—the *Paṭartha kaṇṇadhī* by Kāśinātha Tarkapañchanana,—was published in Calcutta, in 1821, pp 145, 8vo

XXXIX

SIDDHANTA MUKTAVALĪ

Or *Nyāya siddhanta mukṭavali*, or simply *Mukṭavali* A commentary on No XXXVIII, by the author of the same, Viśvanātha Pañchanana Bhaṭṭāchārya Tarkalankara See the last article

XL.

RAUDRĪ.

A commentary on No XXXIX. By Rudra Bhaṭṭāchārya.
Leaves 60, *s'lokas* 2,500. Ben. Coll.

XLI.

SIDDHĀNTA-MUKTĀVALĪ-PRAKĀS'A.

Otherwise denominated *Nyāya muktāvalī-prakāś'a*, *Muktāvalī-prakāś'a*, *Muktāvalī dīpikā*, and *Muktāvalī kīraṇa*. It is also called *Dīnakarī*, from the name of one of its authors. A commentary on No. XXXIX. By Bālakrishna and his son Mahādeva Bhaṭṭa Dīnakara, of the *gotra* of Bharadvāja. Mahādeva was pupil of one Nīlakanṭha, whose wife was named Sītī. Leaves 177, *s'lokas* 2,900. D R U.

It is said, partly on the authority of oral tradition, that Bālakrishna commenced this work, entitling it *Muktāvalī kīraṇa*, but was unable to finish it; and that it was completed by Mahādeva Bhaṭṭa Dīnakara, his son, who gave it the further name of *Muktāvalī-prakāś'a*, which himself or others have expanded and exchanged as above.

XLII.

SAPTA-PADĀRTHĪ.

Or *Sapta-padārtha-nirūpana*. An elementary treatise on the *Yamaśāstra* philosophy. By Svādātya Mūrti. Leaves 7, *s'lokas* 225. F. E. H.

XLIII

MĪTA-BHĀṢINĪ

A commentary on No XLII By Mādhava Saraswatī or Mādhava Yatīndra, who dwelt in Surāṣṭra, on the banks of the river Kṛṣṇā. One copy of this work, complete, which has been inspected, was executed in 1669 of the *Samvat* era. The date of transcription of another MS of it, imperfect, which I have seen, is the year 1639 of Vikramāditya. Leaves 40, *ślokas* 1,400. Ben. Coll.

This work cites the *Prasastapāda bhāṣya*, No II. supra

XLIV.

SAPTA-PADŚRUTI-VYĀKHYĀ

A commentary on No XLII By one Hari. A mere fragment is all that has been seen of these annotations. Ben. Coll.

XLV.

PADĀRTHA-CHANDRIKĀ-VILĀSA.

A commentary on the *Padārtha-chandrikā* of Śārngadhara, an undiscovered volume of scholia on No. XLII By Kṛṣṇa Bhaṭṭa, son of Viṣṇu Bhaṭṭa, of the Paṭavardhana family. Kṛṣṇa Bhaṭṭa names, as his preceptor, his own paternal uncle, one Gadādhara, younger brother of Viṣṇu Bhaṭṭa. Leaves 35, *ślokas* 475. Ben. Coll.

The author censures the *Mīta bhāṣinī*, No XLIII. He also refers to Gaṅgeśa Upādhyāya, the *Kīranāvalī*, and the *Siro-mani*.

XLVI.

TARKĀMRITA.

An elementary work on the *Vaiśeṣika* doctrine By Jagadīś'a Tarkālakāra Bhaṭṭācārya. Leaves 16, *śloka*s 360
F. E. H.

XLVII.

TARKĀMRITA-CHASAKA.

A commentary on No. XLVI. By Gangārāma Jadī, son of one Nārāyaṇa, and pupil of one Nīlakantha. Leaves 199, *śloka*s 4,000 Ben Coll.

XLVIII.

TARKĀMRITA CHASAKA-TĀTPARYA-ṬIKĀ.

A commentary on No. XLVII, by the author of the same, Gangārāma Jadī. Leaves 280, *śloka*s 9,000. V. P.

XLIX

TARKĀMRITA TARANGINĪ

A commentary on No. XLVI. By Mukunda Bhaṭṭa Gādeḡa, son of Ananta Bhaṭṭa Leaves 28, *śloka*s 750 Ben Coll

L

PADĀRTHA-VIVEKA.

Or *Siddhānta-tattva* The elements of the *Vaiśeṣika* doctrines. In the only copy, an incomplete one, of this work that I have had access to, the name of its author does not appear,

but he speaks of one Lakshmana as being his preceptor. He refers to a treatise, by himself, entitled *Śabda prāmānya vada*. Ben Coll

LI

SIDDHĀNTA TATTVA-SARVASWA

A commentary on No. L. By Gopinātha Maṇḍan. He wrote these annotations by command of Rājā Jayasinha of Bāberi. Leaves 31, *ślokas* 1,350. Ben Coll

Gopinātha in this work makes mention of his own scholar on the *Kusumanjali*, under the name of *Kusumanjali vṛtas'a*.

LII

TARKA KĀRIKĀ

One hundred and fifty two memorial couplets, setting forth the principles of the *Vaiśeṣika* dogmas. By Jivarāja Dīkṣita, son of Vrajarāja Dīkṣita. J R B

LIII

TARKA MANJARĪ

A commentary on No. LII by the author of the original, Jivarāja Dīkṣita. Leaves 34 *ślokas* 500. J R B

LIV

NYĀYA ŚŪTRA

An exposition of the fundamentals of the Hindu scheme of physical philosophy. By Mādhava Deva, son of Lakṣmīnara Deva, son of Mādhava Deva. The author resided at Benares. The MS inspected was copied in the year 1817 of the *Samvat* era. Leaves 117, *ślokas* 4,100. B S K

LV.

PADÁRTHA-BHĪKĀ.

An elementary treatise on the *Vais'eshika* theory. By Konda Bhaṭṭa, son of Rangojī Bhaṭṭa. Leaves 33, *s'lokas* 900. Ben. Coll.

The author quotes, in this work, from his own *Tarka-raṭna*, which also is clearly a *Vais'eshika* disquisition.

At the beginning of the *Vaiyākaraṇa-bhūṣaṇa*, Rangojī Bhaṭṭa is called brother of Bhaṭṭojī Dīkṣita.

LVI.

NĪĀYA-TĀNTRA-BODHINĪ.

The elements of the *Vais'eshika* philosophy. By Viś'vanātha. Leaves 29, *s'lokas* 500. Ben. Coll.

LVII.

KANĀDA-RAHASYA-SAṆGRHA.

The principles of the *Vais'eshika* philosophy. By an anonymous writer. Leaves 18, *s'lokas* 450. V. P.

LVIII.

TĀRĀ-KĀVYUDĪ.

An elementary work of *Vais'eshika* doctrine. By Laugākṣhi Bhāskara. Leaves 12, *s'lokas* 275. F. E. H.

LIX

DRAṬYA PADĀRTHA

The cardinal doctrines of the *Vaiseshika* system The author's name has not been ascertained from the single copy inspected, which is imperfect at the beginning Leaves 8, *ślokas* 150
F E H.

LX

PADĀRTHA NIRŪPANA

An introductory dissertation on the *Vaiseshika* dogmas
By Nyayavachaspati, son of Vidyamāśa Leaves 3, *ślokas* 60
Ben Coll •

LXI

SABDĀRTHA TARKĀMṚTA

An elementary work on the *Vaiseshika* system By Krishna Maunin The single MS which has been examined is imperfect
Ben Coll

LXII

TARKA PRADĪPA

A manual of *Vaiseshika* principles By Konda Bhaṭṭa, son of Rangoji Bhaṭṭa This work was compiled at the instance of Rāja Virabhadra, son of Rājī Bhadrendra Virabhadra is eulogized by the author, for having given an impulse to the revival of the practice of sacrifice A fragment Ben Coll

This work cites the *Ayaya līlāvatī* and the *Advaita chintamani* No LXII is not to be confounded with No LV. supra.

LVIII

PADĀRTHA KHAṆḌANA

Also called, in many copies, *Padārtha tattva* as also *Padārtha tattva vivechana*. A criticism of the *Vaiśeṣika* categories By Raghunātha Bhaṭṭācārya Siromani, who is also called Tīrthakachudāmani and Chudāmani Bhaṭṭācārya. Leaves 6 *śloka*s 115 Ben Coll

LXIV

PADĀRTHA KHAṆḌANA VĀKĪYĀ

A commentary on No LVIII By Raghudeva Nyāyānākāra Bhaṭṭācārya. Leaves 41, *śloka*s 1000 Ben Coll

LXV

PADĀRTHA TATTVA VIVECHANA PRAKĀśA

Or, more commonly, *Padārtha khaṇḍana tippa* a merely A commentary on No LVIII By Ramabhadra Śārvabhauma Bhaṭṭācārya son of Chudāmani Bhaṭṭācārya. Leaves 8, *śloka*s 810 Ben Coll

LXVI

PADĀRTHA KHAṆḌANA TIKĀ

A commentary on No LVIII In the single imperfect copy of this work which has turned up, the name of its author does not appear Ben Coll

LXVII

PADĀRTHA MANI MĒLĀ

The *Vaiśeṣika* predicaments examined By Jyāraṇa Nyāyānandānā Bhaṭṭācārya. Leaves 77 *śloka*s 2700 Ben Coll.

LXVIII.

PADARTHA-MANU-MÁLĀ-PRAKĀŚA.

A commentary on No. LXVII. By Langākshi Bhāskara.
A fragment. Ben. Coll.

LXIX.

RATNA-KOŚA-VĀDA-RĪHASYA.

Strictures on the opinions and arguments propounded in the *Ratna-kośa*, a work rarely met with, and whose author has not been ascertained. By Gadādhara Bhaṭṭācārya. So says one copy, while another attributes it to Harirāma Tarkālakāra Bhaṭṭācārya. Leaves 56, *śloka*s 1,400 V. P.

LXX.

ĀTMA-TATTVA-VIVEKA.

Or *Bauddha-dhikkāra*. A defence, from the platform of *Vais̥ṣṇika* views, against infidelity generally, and Bauddha doctrines in especial. By Udayana Ācārya. This work was printed at Calcutta, in the *Samvat* year 1906. pp 97, 8vo.

An author named Chaturvikha is cited in this treatise. Udayana, a poet, has been alleged, on no other ground than mere sameness of appellation, to be identical with Udayana Ācārya. See the Journal of the Asiatic Society of Bengal, for 1837, p. 280.

LXXI.

ĀTMA-TATTVA-VIVEKA-KAṢEPAŚĪPĀ.

A commentary on No. LXX. By Sankara Mīśra Mahāmahopādhyāya, son of Bhavanātha Mahāmahopādhyāya, and nephew of Jivanātha Mahāmahopādhyāya. Jivanātha was preceptor to

Bhavanātha; and Śāṅkara was instructed by the latter. Leaves 95, *s'lokas* 3,600. Ben Coll.

Śāṅkara alleges, in this work, that his father composed a commentary on the *Bauddha-dhikāra*, No. LXX. He cites the *Guṇa-kiraṇāvalī*.

LXXII.

BAUDDHA-DHIKĀRA-ŚĀ-DĪDHITI.

Or *Ātma-tattva-śūla-dīdhiti*. A commentary on No LXX. By Raghunātha Bhaṭṭācārya Tārakāsromāṇi. Leaves 135, *s'lokas* 1,750. Ben Coll.

LXXIII.

BAUDDHA-DHIKĀRA-GĀD (DHARĪ).

A commentary on No. LXXII. By Gadādhara Bhaṭṭācārya. A fragment. Ben. Coll.

LXXIV.

BAUDDHA-DHIKĀRA GUṆĀVANDĪ.

A commentary on No LXXII. By Guṇānanda. A fragment. Ben. Coll.

LXXV.

KUṢUMĀVALĪ.

Or *Kuṣumavālī-kārikā*. Seventy two memorial couplets, being a refutation, chiefly in dependence on the *Īśis'eshika* doctrine, of the system of the Bauddhas. By Udayana A cārya. This work has been printed. See No LXXVIII. below.

LXXVI.

KUSUMĀNJALI PRAKĀS'A.

A commentary on No. LXXV. By Vardhamāna Upādhyāya. The manuscript inspected is 291 years old. Leaves 291, *ślokas* 4,800. Ben Coll.

At the end of a copy of the *Kusumānjali-prakāś'a* which I have examined at Saugor, its author's name is erroneously given as Varadarāja, son of Mahāmahopādhyāya Ramadeva Miś'ra.

LXXVII.

KUSUMĀNJALI-PRAKĀS'A-MAKARANDA.

A commentary on No. LXXVI. By Ruchidatta. Leaves 86, *ślokas* 2,000. Ben Coll.

LXXVIII.

KUSUMANJALI KĀRIKĀ-VYĀKHYĀ.

A commentary on No. LXXV. By Haridāsa Bhattācārya. This work, with that which it annotates, was printed at Calcutta in the *S'ala* year 1769; pp. 45, 8vo.

LXXIX.

SAURABHA.

A commentary on No. LXXVIII. By one Vardyanatha. Leaves 11, *ślokas* 1,600. V R S'.

LXXX.

KUSUMĀNJALI TĪKĀ.

A commentary on No. LXXV. By one Miś'ra. Leaves 118, *ślokas* 7,000. Ben Coll.

LXXXI.

KUSUMĀNJALI-KĀRIKĀ-VYĀKHYĀ.

A commentary on No. LXXV. By Rāmabhadra Bhaṭṭāchārya. Leaves 57, *s'lokas* 3,000. K. B.

LXXXII.

KUSUMĀNJALI-VYĀKHYĀ.

A commentary on No. LXXV. By Nārāyaṇa Tīrtha Yati. Leaves 39, *s'lokas* 1,800. Ben. Coll.

LXXXIII.

GUṆĀNAND.

A commentary on No. LXXV. By Guṇānanda. I have seen only a fragment of it. Ben. Coll.

LXXXIV.

KUSUMĀNJALI-VYĀKHYĀ.

A commentary on No. LXXV. By Trilochana Deva Nyaṇya-pañcānana, pupil of one Rāma, of Naiaduipa in Bengal. I have seen only a single MS. of this work, and that contained but a small portion of it. Ben. Coll.

Trilochana Deva refers to the writings of Vāchaspati Miśra, of Śrīromana Bhaṭṭāchārya, and of Guṇānanda Vidyāśigīva Bhaṭṭāchārya. The last is said to be the same with the author of No. LXXXIII.

LXXXV.

KUSUMĀNJALI-KĀRIKĀ-VYĀKHYĀ

A commentary on No. LXXV. By Rudra Bhaṭṭāchārya, son of Vidyāmāśa. The end of the copy examined is wanting. Ben. Coll.

LXXVI.

KUSUMĀNJALI VṚTṬI

A commentary on No LXXV. The scholiast's name does not occur in the fragments of it which have been accessible to the compiler of this index. V P.

Such volumes of annotations on the *Kusumānjali* as have been inspected seem to be singularly deficient in specific designations

LXXVII

BHEDA-PRAKĀś'A.

A confutation of the adualistic *Vedānta* theory, from the stand point of the *Nyāya* and *Taiś'esika*, and to their establishment By Sankara Misra The sole MS of this treatise which has been procurable for examination was transcribed at Benares, in the year 1519 of Vikramaditya Leaves 30, *ślokas* 525 V P

THE VEDANTA PHILOSOPHY.

I.

BRĀHMA-SŪTRA.

Also denominated *Vedānta-sūtra* and *Sārīra'ā-sūtra*. Aphorisms of the *Vedānta* theory; 555 in number, in four books. They are attributed to Bādarāyaṇa or Vedāyāsa. Leaves 8, *ślokas* 200. Ben. Coll. See No. II. *infra*.

Further names of this collection of sentences are: *Sārīratā-mīmāṃsā*, *Uttara mīmāṃsā*, and *Brahma mīmāṃsā*.

In 1851, Dr. J. R. Ballantyne, of the Benares College, began to publish these aphorisms, with illustrative extracts from some unspecified commentary, and an English translation of both. The realization of this enterprise has not yet advanced beyond an eighteenth part of the whole.

In addition to the commentaries on No. I., about to be described, there is said to be one by Nīlakaṇṭha, a Jangama. See the Asiatic Researches, Vol. XVII, p. 202 and Colebrooke's Miscellaneous Essays, Vol. I., p. 334. For another, by Bhaṭṭa Bhāskara, see the latter reference.

II.

S'ARĪRAKA-MĪMĀṂSĀ-BHĀṢHYA.

Or *Brahma-sūtra-bhāṣhya*. A commentary on No. I. By Sankara A'chārya, disciple of Govinda A'chārya, who was disciple of Gaudipūda A'chārya. This work exhibits at length the original aphorisms which it expounds. It was printed at Calcutta, in 1815, 4to. Accompanied by No. XIII, it is repub-

hling in the Bibliotheca Indica of the Asiatic Society of Bengal. Two fasciculi were issued in 1854, and it is said that the undertaking is about to be resumed.

III.

BHĀMATĪ.

Otherwise called *Bhāmātī-nibandha* and *S'érirāla-bhāshya-tribhāga*. A commentary on No II By Vāchaspati Miśra, pupil of Mārtandatilaka Swāmin. The author says that he wrote in the time of a ruler whom he calls Nriga. I have seen a MS. of a part of this work, bearing, as its date of transcription, the year 1428 of the era of Vikramāditya. Leaves 394, *ślokas* 10,000. Ben Coll.

Vāchaspati, at the close of these scholia, gives a brief enumeration of his various compositions. This list, as elucidated by the author of No IV. *infra*, embraces one treatise on the *Sūnlhya*, the *Tattwa laumudī*, one on the *Yoga*, the *Tattwa s'āradi*, one on the *Nyāya*, the *Nyaya-vārtika tātparya tīkā*, two on the *Vedānta*, the *Bhāmātī*, and the *Tattwa-samīkshā*, a commentary on the *Brahma-sūddhi*, and two on the *Mīmāṃsā*, the *Nyāya-lanikā*, a gloss on the *Fidhi-mela*, and the *Tattwa-bindu*, which has to do with the expositions of Bhūttā. They are, in all, seven.

IV.

VEDĀNTA-KALPATARU

Or *Vāchaspati-kalpataru*. A commentary on No III By Amalananda, surnamed Vyāsīrama, pupil of Anubhavananda. It was written in the days of one Rāja Krishna, who had a brother Mahadeva. Leaves 316, *ślokas* 8,600 Ben Coll.

Colebrooke's printer has inadvertently substituted "Analā-
nanda" for Amalananda. *Miscell Essays*, Vol I, p. 333.

V.

VIDĀNTA-KALPATARU-PARIMĀLA

A commentary on No. IV. By Appayya Dikshita. Leaves 597, *s'lohas* 16,000. Ben. Coll.

VI.

PANCHA-PA DIKĀ'.

A commentary on a part of No II, viz, the whole of its first *adhyāya*, and the first quarter of its second. By Pādapādnma A'chārya, disciple of S'ankara A'chārya. The copy inspected was transcribed in the *Samvat* year 1589. Leaves 94, *s'lohas* 2,100. Ben. Coll.

VII.

PANCHA-PA'DIKĀ'-VIVARANĀ

A commentary on No VI. By Prakāś'ātma Yati or Prakāśātma Svāmīn, pupil of Ananyānubhava Svāmīn. Leaves 257, *s'lohas* 6,200. Ben. Coll.

VIII

PANCHA-PA'DIKĀ'-VIVARANĀ-PRAKĀŚIKĀ

A commentary on No VII. By Nṛsiṃha A'b'rama Muni. Leaves 212, *s'lohas* 6,800. Ben. Coll.

IX

PANCHA-PA'DIKĀ' TĪKĀ

A commentary on No VI. By Anandapurua Yati. The only copy of it which I have seen wants the conclusion. Ben. Coll.

X

VEDĀNTA TATTVA-DĪPAṆA

A commentary on some unknown exposition of No VI The sole copy consulted is defective at the end, and the beginning of the work does not name its author, though it calls him disciple of Ananda Chiaula and Bodhaprithwidhara Ben Coll

XI

BRAHMA VIDYĀBHARANA

A commentary on No II By Advaitānanda, pupil of Rāmānanda Tīrtha, and disciple of Bhūmānanda Saraswatī Leaves 559, *s'lohas* 24,000 V R S'

This work cites the *Duādas'a lakṣaṇī* Colebrooke says of the *Brahma vidyābharana*, where correcting Mr Ward's mistake concerning it "Yet it is expressly affirmed, in the rubric and colophon, to be the work of Advaitānanda, who abridged it from an ample commentary by Rāmānanda Tīrtha" *Miscell Essays*, Vol I, p 333, foot note The statement of its being an epitome is wanting to the copy which has been consulted

XII

SĀRGAKA-BHĀṢIYA-VYĀKṢANĪYA

A commentary on No II By Ananda Giri, disciple of Anandajyōtī, disciple of Sudhānanda Leaves 628, *s'lohas* 17,500 Ben Coll.

XIII

BHĀṢIYA-SATVA-PRADEHĀ

A commentary on No II By Rāmānanda Saraswatī, disciple of Govindānanda Saraswatī, disciple of Gopāla Saraswatī, disciple of Śivarāma Saraswatī The latter is commemorated

as having given a great impetus to the worship of Śiva; and Rāmānanda relates that he was once suckled by the goddess Kāmākshī. This story is also told of Śaṅkara Āchārya. Leaves 513, *ślokas* 12,000. U. S.

Dr. Rōer, on the title page to his edition of Nos. I, II, and the present work, erroneously names Govindinanda as the author of the last. Rāmānanda dedicated it to him.

XIV.

S'ĀSTRĀKA-VYĀYA-KAṢHĀSHANĪ.

A commentary on No. II. By Apya Dīkṣhita. The only MS. which has been examined is a fragment. Ben. Coll.

XV.

VIVARIṢA-TATTVA-DĪPAṆA.

A commentary on the *Vārtika*, or supplement to No. II, of Sureś'wara Āchārya. This work I have never seen. It is said to be metrical. By Akhandinanda Munī, disciple of Akhandānubhūti. The MS. examined is a mere fragment. Ben. Coll.

XVI

SANKṢEPA-S'ĀSTRĀKA

A brief paraphrase of No. II, in verse. By Sarvajñātma Muni, disciple of one Devaś'wara. It purports to have been composed during the reign of one Maanukula Aditya. These words look as if they ought to be written together, and to be understood as an epithet. But No. XVII. affirms that they constitute the name of a certain Bāyā. Leaves 115, *ślokas* 2,200. F. E. II.

Besides the four following expositions of this work, I am told that there is one by Madhusūdana Saraswatī.

XVII.

TATTVA-BODHINI.

A commentary on No. XVI. By Nṛsiṃha A's'rama, disciple of Jagannātha A's'rama. Leaves 640, *s'lokas* 17,300. M. S. D.

XVIII.

VIDIĀURITA-VAKṢHIYI.

Another commentary on No. XVI. By Rāghavānanda Sarasvatī, disciple of Adwayānanda. Leaves 255, *s'lokas* 7,200. V. P.

XIX.

ANWAYĀRTHA-PRAKĀŚIKĀ.

A third commentary on No. XVI. By Rāma Tīrtha, pupil of Kṛishna Tīrtha. Leaves 175, *s'lokas* 7,000. U. S.

XX

SUKBODHINI.

Or *Sukha-bodhana-dīpikā*. Commentary the fourth on No. XVI. By Purushottama Miśra or Purushottama Dikshita, disciple of Rāma Tīrtha Muni. The MS inspected was transcribed in the year 1640 of the era of Vikramāditya. Leaves 210, *s'lokas* 5,500. Ben. Coll.

XXI.

S'ANĪRAKA-S'ĀSTRA-DARPAṆA

Or *S'āstra-darpana* simply. An abridgement of No. II. By an anonymous disciple of Anubhavananda. Leaves 167, *s'lokas* 9,000. Ben. Coll.

XXII

SŪTRIKĀS A PRADĪPĪKĀ

An epitome of No II Its author's name is unknown
Leaves 83, *slokas* 1,100 Ben Coll

XXIII

ŚRĪ BHĀṢHYA

A commentary on No I By Rāmānuja A chārya Leaves
492, *slokas* 9400 V R S

Professor Wilson concludes that Rāmānuja A chārya flourished during the first half of the twelfth century His parents are said to have been Śrīkeśava A chārya and Rūpam Devi The authority just mentioned names, besides his *Śrī bhāṣhya*, his *Gīta bhāṣhya*, *Vedārtha sangraha*, *Vedānta pradīpa*, and *Vedānta sara* See the Asiatic Researches, Vol XVI, pp. 28-34 See No XXV and No XXVI infra

XXIV

ŚRŪTĀ PRAMĀṆIKĀ

It expounds No XXIII By one Sudarśana A chārya, who is called Namāraṇa The copy injected, which was borrowed from Madras, is in perfect

XXV

VIJŪĀNĀMṚṬĀ

Otherwise entitled *Brahma sūtra vyākhyā* A commentary on No I By Vijūna Bhikṣu or Vijūna Yati
Leaves 320, *slokas* 7,000 I E II

XXVI

BRAHMA SŪTRANUBHĀSHYA

A commentary on No I By Vallabha A charya The copy inspected was written in the year 1740 of the *Samvat* era Leaves 381 *slokas* 6 700 Ben Coll

For Vallabha A charya see article No CCLII of the present chapter.

XXVII

BRAHMA SŪTRĀNUBHĀSHYA PADA-PRADĪPA

A commentary on No XXVI By Ichchharāma, disciple of Gopalaji, who was son of Goswami Vallabhaji most probably Vallabha A charya Leaves 337, *slokas* 6,000 Ben Coll

XXVIII

VEDANTA SŪTRA MUKTĀVALĪ.

A commentary on No I By Brahmananda Saraswati Leaves 137, *slokas* 6 025 Ben Coll

This work cites the *Nirnaya darpana*, an exposition, now known only by name, of No II

XXIX

BRAHMANANDA VAKYAVARTI

A commentary on No I By Sriramananda, pupil of Mukundagovinda Leaves 78, *slokas* 5,000 M S D

XXV

SUNODHINI

Or *Sārīraka-sūtra sārārtha-chandrikā* A commentary on No. I. By Gangūdhara Mahādakara, son of Sadāsīva The author lived at Benares Leaves 86, *slokas* 4,100 Ben Coll

The author, in his *Prapancha-sāra tīrka*, a treatise of law, calls himself son of Sadāsīva, son of Vires'wara Mahādakara Gangūdhara there enumerates the following works as of his own composing the *Sārīraka-sūtra sārārtha chandrikā* *Dhyāna-cal-larī*, *Arāmdā-pratishṣhā paddhati*, *Tīrtha kaśikā*, *Taittiriyaka sarārtha chandrikā*, *Tarka chandrikā*, *Nārāyana tattwa-śada*, *Rāma-stuti*, *Bhāṣa sāra tīrka*, and *Gangū stotra*

XXVI

MITHASHAKA.

A commentary on No I By Annam Bhaṭṭa, son of Tirumala Leaves 121, *slokas* 3,790 K R S.

XXXII.

BRAHMA SŪTRA VṚTTI

A commentary on No I By Bhairava Dīkshtī Tilaka Tilaka is a family name among the Marahattīs It was composed in the year 1824 of the era of Vikramaditya. Leaves 34, *slokas* 2,900 M S D

XXVIII.

BRAHMA-SŪTRA-BHĀṢA

A commentary on No I By A'nanda Tīrtha, civilly called Madhu or Madhwa. Leaves 45, *slokas* 2,200 I L II.

Colebrooke mistakes in calling the author of these scholia by the name of "Ananta Tīrtha" Mitchell *Library*, Vol I, p 334 Burrouf justly animadverts on Colebrooke, for saying that Madhu is a surname of this author See his *Bhagavata purana*, Vol I, Preface, p LXII, foot note

For the parentage of Madhu and other particulars concerning him, see the Asiatic Researches, Vol XVI, pp 101 107 Professor Wilson there enumerates the following as being the principal writings of this author the *Gita bhashya*, *Sutra bhashya*, *Rig bhashya*, *Dasopanishad bhashya*, *Anuakununaya-
nirarana Anu vedanta rasa prakarana*, *Bhagavata tatparya nir-
naya Bhagavata tatparya*, *Gita tatparya*, *Krishnamrita ma-
harnata*, and *Tantra sara* Madhu is said to have been born in the Saka year 1121, corresponding to A D 1190

XXXIV

BRAHMA SUTRAVUBHĀSHYĀ

A metrical abstract of No XXXIII By its author Ananta
Tīrtha Bhāgavatapada Leaves 4, *s lokas* 30 F E H

XXXV

VEDĀNTA SĀRA

A commentary on No I By Rāmānuja Acharya Leaves
42, *s lokas* 1300 This MS was borrowed from Madras
See No XXXIII supra

XXXVI

VEDĀNTA DĪPA

A commentary on No I By Rāmānuja Acharya The
only copy which I have seen of it is defective It accompanied
the last work described

See No XXXIII supra

XXXVII.

VEDĀNTA-VAŚIṢṬA-BHĪṢHAYĀ.

A commentary on No. I. By Swayamprakāś'ānanda Saraswatī, disciple of Adwaitānanda Saraswatī. But one copy of it has been examined; and that is fragmentary. Ben. Coll.

XXXVIII.

VYĀSA-SŪTRA-CHANDRIKĀ

A commentary, according to the *Mādhwa* system, on No. I. The sole MS. of it which has been consulted is imperfect at the conclusion, and the name of the author does not occur at its commencement. M. S. D.

See article No XXXIII. of the present chapter.

XXXIX.

SAMANVAYA-SŪTRA-VṚTTI.

A commentary on the second aphorism of No I. By A'nandapūrṇa Muni, otherwise called Vidyāśigara, disciple of Abhayānanda. The copy inspected was transcribed in the Samat year 1461. Leaves 207, ś'lokas 6,900. Ben Coll.

XL

BRAHMA-LAKṢHANA-VĀKYĀRTHA.

An abridgement of the *Vedānta-sūdhā-rahasya* of Ś'ivakopa Muni, pupil of Ś'aṅkara, which is said to be a *Rāmānjan* commentary on No I. Leaves 3, ś'lokas 800. V. P.

See No LXIII of this chapter.

XLI

LAGHU NYĀYA SUDHĀ

A commentary on the *Sata śloka*, which is described as being a metrical version, in consonance with the views propounded by Madhu, of No I By Uttamas'loka Tīrtha The only MS which has been inspected is imperfect Ben Coll

See Article No XXXIII supra

XLII

SWĀNUBHUTI PRAKASA

A metrical epitome of No I By Devendra disciple of Gīrvānendra Sarasvatī and Amarendra Muni Thirty *śraddha* ra stanzas Ben Coll

XLIII

* SWĀNUBHUTI PRAKASA VIVRITI

A commentary on No XLII It seems to be by the author of the same, Devendra Muni, whose unnamed preceptor's father appears to be called Viswesā The copy which has been consulted is mutilated and illegible in the extreme Leaves 73, *śloka*s 2,000 Ben Coll

XLIV

VEDĀNTA CEINTĀMAṆI

A general *Vedānta* treatise By Śaṇḍīya Bhikṣu disciple of Visweswara Pūjyapada Leaves 168, *śloka*s 6,700 Ben Coll

XLV.

PANCHADAS'Ī.

A metrical digest of *Vedānta* doctrine, of very great repute. It contains fifteen chapters. By Mādhava A'chārya, disciple of Śaṅkara A'nanda. See the following article

XLVI.

PADA-DĪPĪKA.

Or simply *Panchadas'ī-tyākhya*. A commentary on No XLV. By Rāmakrishna, disciple of Vidyāranya A'chārya, disciple of Bhāratī Tīrtha. It was printed at Calcutta, with No XLV and a Bangālī version of it, in the Saka year 1771, pp 780, octavo

XLVII.

VIVEKA-SĀRA

A general *Vedānta* disquisition, in sixteen sections. By Rāmaendra Īatī. Leaves 83, *śloka*s 3,750. Ben Coll

XLVIII.

VEDĀNTADHĪKARANA MĀLĀ

The *Vedānta* theory set forth in metre, with a prose exposition interspersed, in four chapters. Of verse it contains 303 couplets. By Vidyāranya A'chārya, disciple of Bhāratī Tīrtha. Leaves 76, *śloka*s 3,000. Ben Coll

V P has a copy of this work that was written in the year 1777 of Vikramāditya.

XLIX

SIDDHÁNTA-MUKTÁVALÍ

A metrical *Vedánta* treatise, with a prose interpretation By Pralānaṇḍa, disciple of Jñānānanda, or, according to one MS, of Anantānanda Krishna One of my copies of this work was prepared in the *Samvat* year 1744 Leaves 91, *ślokas* 1,425 I L H

The *Siddhānta-muktāvalī* is cited in Mohanadāsa Miśra's scholia on the *Hanuman-nāṣaka*, the *Hanuman-nāṣaka-dīpikā*.

L

SIDDHÁNTA-DÍPIKA

A commentary on No XLIX By Nānā Dīksita, a Marahattī, of Benares His preceptor was Prakāśānanda, whose work he annotates Leaves 84, *ślokas* 2,900 Ben Coll

In his introduction, Nānā speaks of one Nṛsiṃha and of one Rāghavendra

LI

ŪPADEŚA-SAMHARĪ

A general *Vedánta* treatise, in two parts, prose and verse, respectively. The former embraces three chapters, in the form of a dialogue, the latter, nineteen By Saṅkara Achārya Leaves 131, *ślokas* 650 M S D

V P. has a MS of the first part of this work, bearing the *Samvat* year 1565 as the date of its transcription

LII

PADMA-TOJANIKĀ

A commentary on No LI By Padma Tīrtha disciple of Kṛṣṇa Tīrtha Leaves 136, *ślokas* 4,000 I L H.

LIII

VIVEKA-SINDHU

Or *Vedantārtha tucchana mahabhāṣya* An elementary work on the *Vedānta*. By Mukunda Muni or Mukundaraja, disciple of Rāmanātha, disciple of Harinātha. This treatise was composed for the use of its author's pupil, Jainapāla. Leaves 36, *ślokas* 800. Ben. Coll.

LIV

VEDĀNTA PARIBHĀṢHA

An introduction to the *Vedānta*, in eight parts. By Dharmaraja Dīkṣita. It was printed at Calcutta, in the *Saka* year 1769, 53 pages octavo.

This work is inadequately described, in the MacKenzie Collection, Vol. I, p. 11, as 'an explanation of the terms of the *Vedānta* philosophy.' Colebrooke's account of it is, as usual, correct. See his *Miscell. Essays*, Vol. I, pp. 335 and 336.

LV

VEDĀNTA SIKHĀMANI

A commentary on No. LIV. By Rāmakrishṇa Adhvarīya or Rāmakrishṇa Dīkṣita, son of Dharmaraja Dīkṣita. Leaves 69, *ślokas* 1000. M. S. D.

LVI

PARIBHĀṢĀRTHA DĪPĪKĀ

A commentary on No. LIV, and likewise professing to supplement No. LV completely. By Dhanapati Mīśra, but ascribed by him, to his son Sivadatta Mīśra. The author was formerly preceptor of the *Vedānta* in the Benares College. He was son of Rāmakumāra Mīśra and disciple of Balagopāla

Tirtha He wrote the present work in the *Samvat* year 1867
Leaves 66, *slokas* 1,120 U S

LVII

VEDĀNTA SĀRA

A compendium of *Vedānta* doctrine By Sadānanda Yogin
disciple of Advayānanda or Advaitānanda It was first
printed, with No LIX, at Calcutta in 1828 There are
translations of it in several of the languages of Europe

LVIII

• SUBODHINĪ

A commentary on No LVII By Nṛsiṃha Sarasvatī dis-
ciple of Kṛṣṇānanda It was written in the *Saka* year 1510,
at the instance of one Govardhana of Benares It was printed,
with the work which it expounds at Calcutta in the *Saka* year
1771, 101 pages, octavo

LIX

VIDVAN MAṆO RAṆJINĪ

A commentary on No LVII By Rama Tirtha Yati disci-
ple of Kṛṣṇa Tirtha Yati It has twice been printed, at
Calcutta with the text which it annotates The edition of
Saka 1771 contains 100 pages octavo See No LVIII

LX

VEDĀNTA SĀRA SAṆGRAHA

A metrical version of No LVII By Bhāṭṭa Gorai
Papaka Leaves 15, *slokas* 200 V P

LXI

VEDANTA SĀRA SĀRA

Or *Jnana bodhini* An abstract of No LXII Its author's name is not known Leaves 4, *s lokas* 50 F E H

LXII

SACH CHID ANANDĀNUDHARA PRADĪPIKĀ

The *Vedanta* unfolded metrically, with a prose exposition of the verses, intermingled, in five sections By Vasudeva Brahmajrasūtri disciple of Hṛīlukesa Āśrama Leaves 42, *s lokas* 700 Ben Coll

LXIII

ADVAITA MAKARANDA

A metrical *Vedanta* essay, accompanied by a perpetual prose comment It contains twenty eight couplets of verse By Lakshmidhara Kavi The copy which has been examined wants the beginning Leaves 18, *s lokas* 612 Ben Coll

LXIV

RASABHIVYANJIKĀ

Or simply *Advaita makaranda tydkhya* A commentary on No LXIII By Swayamprakāśa Yati, disciple of Kavalananda Yogindra In other copies than the one which has been inspected, which is defective the author's preceptors are said to be Suddhinanda and Purushottama Ben Coll

LXV

VEDĀNTA SYAMANTAKA

An elementary treatise on the *Vedānta*, in six parts By
Radhadāmodara Leaves 17, *s lokas* 500 Ben Coll

LXVI

PRABODHA SUDHĀKARA

A metrical *Vedānta* disquisition, in fifteen chapters By
Sankara Achārya Leaves 20, *s lokas* 280 F E H

LXVII

SŪTANUBHAVĀDĀRA

An introduction to the *Vedānta* doctrine in verse By
Madhava Asrama or Madhava Bhikshu Leaves 10, *s lokas*
215 Ben Coll

LXVIII

MONA MUDGARA

A metrical exposition of the *Vedānta* philosophy Its
author's name has not been ascertained Leaves 7, *s lokas* 210
Ben Coll

LXIX

SARVĀṆGA SIDDHI

The *Vedānta* theory expounded metrically, in three chapters
By an anonymous author The work contains 183 couplets,
principally *sragdhara* Ben Coll

LXX.

KARVALYA-KALPADRUMA.

A commentary on No. LXIX. By Gangádhara Saraswatí or Gangádharendra Yati, disciple of Rámachandra Saraswatí. It was composed in the *Saka* year 1748. Leaves 290, *s'lokas* 9,000. Ben Coll.

LXXI.

VEDÁNTA-RAHASYA.

An introductory *Vedánta* dissertation. By Vedántavágs'a Bhattachárya. Leaves 7, *s'lokas* 170. Ben. Coll.

LXXII

SWÁTMA-NIRÚPANA.

Or *Swátma-nirúpana prakarana*, or *Swátmánanda prakarana*. A metrical exposition of the *Vedánta* philosophy. By S'ankara A'chárya. Leaves 10, 155 couplets. Ben Coll

LXXIII.

SWÁTMA NIRÚPANA-PRAKARANA-VYÁKHYÁ.

A commentary on No. LXXII. By Sachchidánanda Saraswatí, disciple of S'ankara A'chárya. Leaves 51, *s'lokas* 700 Ben. Coll

LXXIV.

APAROKSHÁNUBHAVA

Or *Aparokshánubhúti*. The *Vedánta* doctrine set forth in verse. By S'ankara A'chárya. This work was lithographed in Bombay, in the *Saka* year 1771, together with a Marahattí metrical translation of it, the *Samas lokí*, by Vámana. Leaves 19

LXXV

PARAMARTHA SĀRA

Or *Sesharya* A metrical introduction to the *Vedānta*, in the *arya* measure By one Seshanaga Leaves 5, *sloka*s 89 Ben Coll

LXXVI

PARAMĀRTHA SĀRA TĪKĀ

A commentary on No LXXV By Raghavānanda Muni Leaves 49, *sloka*s 1,300 Ben Coll

LXXVII

TATTVĀNABODHA

Or *S'ua tattva bodha* A *Vedānta* treatise in verse By Vādava Pandit a Nāgira son of Nṛsiṃha, and disciple of Rāmākṛishṇa Pandit Leaves 7, *sloka*s 70 F L H

LXXVIII

ĀTMA BODHA

A metrical summary of *Vedānta* principles By Sankara Acharya It contains sixty seven couplets as generally met with in a detached form Accompanied by No LXXIX, it was printed by the compiler of this catalogue, at Mirzapore, in 1852 29 pages, octavo It is also to be seen in Dr John Heberlein's Sanskrit Anthology, pp 489 495 See No CVI infra

LXXIX

ĀTMA BODHINĪ

Otherwise called *Adhyātma vidyopadesa vidhi* and *Sikshayita vedānta sūtra prakriyā* A commentary on No LXXVIII

By S'ankara A'ch'arya. The copy inspected was transcribed in the year 1721 of the era of Vikramāditya. Leaves 24, *s'olās* 363. P. E. II.

The *Ātma-bodha*, as given in the only MS. of these scholia that I have seen, contains seventy-one stanzas; the four additional being appended at the end.

LXXX.

ĀTMA-BODHA-PRAKAŚA-VYĀKHYĀ.

A commentary on No. LXXVIII., with which it has been printed. Its author's name has not been ascertained.

LXXXI.

VĀKYA-VṚTṬI.

An exposition of the *Īedānta*, in fifty-two couplets. By S'ankara A'ch'arya. Ben. Coll.

LXXXII.

VĀKYA-VṚTṬI-PRAKĀŚ'IKĀ.

A commentary on No. LXXXI. By Viś'wes'warā Pandita, pupil of Mādhava Pandita. Leaves 26, *s'olās* 1,200. Ben. Coll.

LXXXIII

VĀKYA-VṚTṬI-VYĀKHYĀ.

A commentary on No. LXXXI. The sole MS. of these scholia which has fallen in my way does not contain the author's name at the end, it wants the beginning, and its leaves are not numbered. Ben. Coll.

LXXXIV

LAGHU VAKYA VRTTI

Vedānta precepts, in eighteen couplets By S ānkara A cār ya
V P

LXXXV

LAGHU-VAKYA VRTTI PRAKĀŚIKĀ

A commentary on No LXXXIV By Rāmananda Sara
swatī or Rāmānanda Yatī disciple of Rāmabhadra Sarasvatī
disciple of Rāghavānanda Sarasvatī Leaves 100, *s lokas* 2,500
V P

LXXXVI

POSHPĀNJALI

A commentary on No LXXXIV Its author's name has not
been discovered Leaves 10, *s lokas* 100 V P

LXXXVII

HASTĀMALAKA

The elements of the *Vedānta* theory, compressed into twelve
couplets By Hastāmālaka A cār ya See No LXXXVIII

This work was lithographed at Bombay, in the *Saka* year
1772, accompanied by a Marāṭhī commentary, entitled the
Ekanathī, by Lkhanātha, disciple of one Janardana leaves 41
Also see the next article

LXXXVIII

HASTĀMALAKA BHĀṢYA

A commentary on No LXXXVII By S ānkara A cār ya
It was printed, with the text and a Bangālī translation of the
latter, at the end of the Calcutta edition of the *Vedānta sūtra*, &c.,
which appeared in the *Saka* year 1771 34 pages, octavo
See Nos LVIII and LIX *supra*.

LXXXIX.

HASTĀMALAKA-ṬĪKĀ.

Another exposition of No. LXXXVII. I have seen only one copy of this work, containing little more than its beginning. Its author's name is not there mentioned. Ben. Coll.

XC.

DAS'A-S'LOKĪ.

The essence of the *Vedānta*, in ten stanzas, as is implied in the title of the treatise By S'ankara A'chārya. The MS. inspected was transcribed in the *Samvat* year 1715. F. E. H.

XCI.

SIDDHĀNTA-TATTVA-BINDU.

Or *Siddhānta-bindu* simply. A commentary on No. XC By Madhusūdana Saraswatī, disciple of Vis'wes'wara Saraswatī. Leaves 13, *s lokas* 725. F. E. H.

Colebrooke calls the author's preceptor by the name of Vis'wes'warānanda Saraswatī. He does not seem to have been aware that the *Siddhānta-tattva-bindu* is not an independent treatise, but, on the contrary, expository. See *Miscell Essays*, Vol I, p 337

XCII

BINDU-SANDĪPANA.

Or *Siddhānta tattva bindu sandipana*. A commentary on No XCI By Purushottama Saraswatī, disciple of S rīpāda, and pupil of S rīdhara Saraswatī and of Madhusūdana Saraswatī. S rīdhara was disciple of Harsharānanda, who was disciple of Ramas rīpāda. Leaves 76, *s lokas* 1,350. M. S. D

XCIII.

TATTVA-VIVEKA.

A commentary on No. XCI. By Púrṇānanda Saraswatī, disciple of Purushottamānanda Yati, disciple of Adwaitānanda Yati. Leaves 268, *s'lokas* 6,675. Ben. Coll.

XCIV.

SIDDHĀNTA-BINDU-VYĀKHYĀ

It does not seem to possess any more specific designation. A commentary on No XCI By Nārāyaṇa Yati, pupil of Vāsudeva Tīrtha, and disciple of Rāmagovinda Tīrtha. Leaves 68, *s'lokas* 4,800. M. S. D.

XCV

NYĀYA-RATNĀVALÍ.

A commentary on No XCI. together with an abridgement of Madhusūdana Saraswatī's *Advaita-siddhi*, and annotations on it by the epitomator. By Brahmānanda Saraswatī, disciple of Paramānanda Saraswatī and of Narayana Tīrtha The copy which has been inspected bears the year 1743 of the era of Vikramārka for its date of transcription Leaves 139, *s'lokas* 5,400. F. E. H.

The *Advaita-siddhi* has not fallen in my way.

XCVI

DAKṢHINĀ-MŪRTI-STOTRA.

The spirit of the *Vedānta* inculcated in ten stanzas of the *sardūlai ikṛīḍita* measure By Saṅkara Achārya M. S. D.

XCVII.

MĀNASOLLĀSA.

Otherwise called *Dakṣhinā-mūrti-stotra-vārtika*. A metrical paraphrase of No. XCVI. By Sures'wara A'chārya or Vis'warūpa A'chārya, disciple of S'ankara A'chārya. Leaves 63, *s'loka*s 354. M. S. D.

XCVIII.

MĀNASOLLĀSA-VṚTṬĀNTA-VILĀSA.

A commentary on No. XCVII. By Rāma Tīrtha. Leaves 63, *s'loka*s 1,800. M. S. D.

XCIX.

SIDDHĀNTA-CHANDRIKĀ.

Vedānta precepts, in verse. By Rāma Sanyamin, disciple of Rāmabhadra Yati. The only copy which has been examined is defective. F. E. H.

C.

SIDDHĀNTA-CHANDRIKĀ TĪKĀ.

It contains no more specific name at the beginning; and its end, in the only copy to which I have had access, is wanting. A commentary on No. XCIX. By Gangādhara Yati. F. E. H.

CI.

TATTVA-PARIS'UDDHI.

A dissertation on forty-six topics of the *Vedānta*, in the same number of chapters. Before each chapter the argument is stated in a single couplet. By Jnānaghana A'chārya, disciple of Bodhaghana A'chārya. The only MS that I have seen, which is imperfect, was transcribed in the *Samvat* year 1718. V. S. J.

CII.

MUMUKSHU ———.

The entire name of this work cannot be made out from the one defective and illegible copy of it which I have inspected. It is an elementary *Vedānta* treatise, in metre. By Dāmodara Bhaṭṭa, son of Munna Bhatta, and disciple of Jagannātha A'nanda. Ben. Coll.

CIII.

A'THOPADES'A.

Or *A'thopades'a-vidhā*. A dialogue, between a preceptor and his disciple, on the *Vedānta* philosophy. By S'ankara A'chārya. Leaves 7, *s'lokas* 300. This MS. belongs to the Asiatic Society of Bengal.

CIV.

JNANA-PRAKODHA-MANJARĪ.

A colloquy between a teacher and his disciple, touching the doctrines of the *Vedānta*. By an anonymous author. Leaves 12, *s'lokas* 150. Ben. Coll.

CV.

ADWAITA-JYĀNA-SARVASWA.

A conversation, concerning the *Vedānta* scheme of opinion, between an instructor and his pupil. By Mukunda Muni, disciple of Rāmanātha or Rāmachandra. A fragment. F. E. H.

CVI.

TATTVA-BODHA.

A catechism of the *Vedānta* fundamentals. The name of its author is not known; but he speaks of one Vāsudevendra as being his preceptor. This work was printed, in sequence to the *A'tma bodha*, at Mirzapore, in 1852. 9 pages, octavo. See No LXXVIII. *supra*

CVII.

RAHASYA-TRAYA SĀRA.

An exposition, in verse, of the doctrines of the *Vedānta* according to Rāmānuja. By Venkaṭa A'chārya. Leaves 7, *s'lokas* 200. F. F. H.

Venkaṭa A'chārya is reported to have written works entitled *Stotra-bhāṣya* and *Sata-dūshanī*. Asiatic Researches, Vol. XVI, p. 31.

This Venkaṭa A'chārya, or some other, is said to have been son of Śrīraṅganātha. See the Mackenzie Collection, Vol. I, p. 31.

CVIII.

ADHYĀTMA-CHINTĀMAṆI.

A metrical treatise on the *Vedānta* as expounded by Rāmānuja. By Saumyajamātri Muni, disciple of Śrīnavaśa of the Vāḍbula family. 128 couplets. The copy inspected is interwoven with the exposition to be noticed in the next article. Ben. Coll.

CIX.

ADHYĀTMA-CHINTĀMAṆI TĪKĀ.

A commentary on No CVIII. By Sundarajamātri Muni, disciple of Saumyajamātri Muni. Leaves 10, *s'lokas* 1,800. Ben. Coll.

CX.

NYÁYÁMṚITA-TARANGINÍ.

A commentary on the *Nyáyámṛita* of Vyása Tírtha Bindu, a treatise not known to the compiler, which is an exposition of the *Vedánta* theory according to Madhu A'chárya. By Ráma A'chárya, son of Vis'wanátha, younger brother of Náráyana A'chárya, and disciple of S'álhka A'chárya. Leaves 600, *s'lokas* 12,000. V. P.

CXI.

ARTHA-PANCHAKA-NIRÚPAṆA.

A statement of the *Vedánta* faith as set forth by Madhu A'chárya. By Náráyana Yatis'wara. Leaves 9, *s'lokas* 100 F. E. II.

CXII.

NYÁI A-SUDHÁ.

A treatise somehow connected with A'nanda Tírtha's exposition of the *Vedánta* philosophy. By Jaya Tírtha Yati, disciple of Padmanábha Tírtha and Akshobhya Tírtha. The only MS. of this work which has fallen under my observation is imperfect. Ben. Coll.

CXIII.

PARATATTWA-PRAKÁŚ'IKÁ.

The *Vedánta* theory expounded according to the views of Madhu or A'nanda Tírtha. By Vyayíndra Yatíndra, disciple of Surendra. But a mere fragment of this work has as yet turned up. F. E. II.

CXIV.

MADHWA-MUKHA-MARDANA

Also called *Madhwa-mukha bhanga* A refutation of Madhwa's notions touching the *Vedānta* By Appa Dīkshita, son of Rangarāja Dīkshita The sole copy of it which I have seen is defective F E H

CXV

MADHWA-VIDHIVANSA

A commentary on No CXIV, by its author, Appa Dīkshita Leaves 81, *s'lokas* 2,350 F E H

CXVI.

DASA'S'LOKI

Or *Siddhānta ratna* A succinct statement of the *Vedānta* theory of Madhwa somewhat modified By Nimbārka or Nimbāditya, otherwise known as Nityānanda, son of Jagannātha, Tailanga Brahmins This work was written for the use of the author's disciple Śrīnivāsa It contains ten couplets, as the title indicates J R B

For the names of other treatises by Nimbārka see the next article

CXVII

VEDĀNTA RATNA MANJUSHĀ

A commentary on No CXVI By Purushottama A'charya Leaves 57, *s'lokas* 2 500 J R B

In these annotations it is stated that Nimbārka, the author of the *Dasas'loki*, wrote other treatises entitled *Vedānta pārijāta* and *Vedānta-saurabha*

Two of Nimbārka's more prominent followers were Kes'ava Bhaṭṭa and Harivyāsa. According to tradition, Nimbārka's original name was Bhāskara A'chārya. Report has it that he wrote a commentary on the *Vedas* but I believe he has been confounded with another Bhāskara A'chārya, who is likewise called, in Devarāja's *Nighantu bhāshya*, Bhāskara Miśra and Bhaṭṭa Bhāskara Miśra. See the Asiatic Researches, Vol XVI, pp. 27, 28, 108 and 109, and article No CXXXII. *infra*.

CXVIII.

LAGHU-VANJUSHĀ.

A commentary on No CXVI (?) I am not sure that it is not an epitome of No CXVII. Its author's name is not known. Leaves 31, *s'lokas* 750 J R B

CXIX.

DAS'A-S'LOKĪ BHĀSHYA.

A commentary on No CXVI By Harivyāsa Muni. Leaves 22, *s'lokas* 600 J R B

See article No CXVII *supra*

CXX

GAUDAPĀDĪ.

Or *Agama-s'āstra tīnaraṇa*. A metrical digest, in four chapters, of the various *Īedānta* views prevalent in the time of its author. By Sankara A'chārya. Leaves 17, *s'lokas* 184 V P

CXXI.

RATNA TRAYA-PARĪKṢHĀ

A treatise on the *Īedānta* according to the Purāṇas, &c By Apya Dikshita. The copy examined was prepared in the Samvat year 1734. Leaves 21, *s'lokas* 565. Ben Coll

CXVII

ĀTMA PURĀṆA

Also denominated *Upanishad ratna*. The substance of the Upanishads, in verse. Like similar compilations, it is accounted a *Tedinta* work. By Sankara Ananda disciple of Anandātma Muni. Leaves 296 *śloka*s 12,000. Ben Coll.

Besides the following commentary on this work, there is one I am told, by Kikārāma, a living pandit of Benares, of great local estimation.

CXVIII

ĀTMA PURĀṆA DĪPIKĀ

A metrical commentary on No CXVII, by the author of the work annotated, S'ankara Ananda. Leaves 170, *śloka*s 8,100. Ben Coll.

CXIV

ĀNANDHATI PRĀKĀṢA

A digest, in verse, of five Upanishads, the *Āitareya*, *Taittīrīya*, *Chhandogya*, *Bṛihadarānya*, and *Keṇa*. By Śāṅkara Achārya. The copy inspected was transcribed in the year 1538 of the era of Śalivāhana. Leaves 61, *śloka*s 2,961. Ben Coll.

CXV

VEDĀRTHA SAṄGRAHA

An abstract of the more important Upanishads. By Rāmānija. Leaves 46, *śloka*s 1,360. This MS was borrowed from Madras. See No XVIII *supra*.

CXXVI

BHAGAVAD-GÍTA

A portion of the *Bhīshma-parvan* of the *Mahābhārata*, considered as an exposition of the *Vedānta* belief. It is divided into eighteen chapters. Vedavyāsa is fabled to be its author. Of the various translations of it into the languages of civilization, and of its editions, no detail is here necessary.

In addition to the expositions of the *Bhagavad-gītā*, about to be described I have heard of others by Vallabha A'charya and Yāmuna A'charya Swāmin. The latter is the same who wrote the well known *Alamandāra-slotra*.

CXXVII

GÍTĀ BHĀSHYA

A commentary on No CXXVI. By Sankara A'chārya, disciple of Govinda. Leaves 196, *s'lokas* 5,000. Ben Coll.

CXXVIII

GÍTA-BHĀSHYA VIVECHANA.

A commentary on No CXXVII. By Ananda Giri, disciple of Suddhananda. Leaves 377, *s'lokas* 8,000. Ben Coll.

CXXIX

GÍTĀ VYĀKHYANA

Or *Gita tulparya-suddhi*. An abridgement of No CXXVII. By Rāmachandra Saraswati. The MS which has been consulted is defective. V P.

CXXV

GĪTĀ BHĀṢYĀ

A commentary on No CXXVI By Rāmāṇjā Aclārya
Leaves 91, *slokas* 3,700 F E II

CXXVI

ŚRĪBHĪṢĪ

A commentary on No CXXVI By Śrīdhara Yati Śrīdhara Swāmin, or Śrīdhara Swāmi Yati, disciple of Paramahansa It was printed at Calcutta in the *Sala* year 1754, and lithographed at Bombay in the *Sala* year 1771

CXXVII

GĪTĀ TATTVA PRAKĀśIKĀ

A commentary on No CXXVI By Keśava Bhaṭṭa of Cashmere, son of Śrīmangala and disciple of Śrīnivāsa The author was of the sect of Nimbārka Aclārya The sole copy of these scholia to which I have had access is imperfect F E II

See, for Śrīnivāsa, article No CXXVI supra

CXXVIII

BHAGAVAD GĪTĀ SĀKĀRTHA SANCRAHA

A commentary on No CXXVI By Jayarāma Tarkavagīśa
Leaves 789, *slokas* 26 000 F E II

CXXIV

RASIKA RAJJAṆĪ

A commentary on No CXXVI By Kalyana Bhaṭṭa
Leaves 623, *slokas* 14 000 F E II

CXXXV.

BHAGAVAD GĪTĀ GŪDHĀRTHA DĪPIKĀ.

A commentary on No. CXXVI. By Madhusūdana Saraswatī, disciple of Visweswara Saraswatī or Vis'wes'warānanda Saraswatī, of Rāma, and of Mādhava. The copy inspected was transcribed in the year 1729 of Vikramāditya. Leaves 222, *s'lohas* 9 000. F. E. H.

This work is cited by Gorinda S'āstrī, in his commentary on the *Atharvana-rahasya*, while annotating its forty-fifth couplet.

CXXXVI

• PARAMĀRTHA PRAPĀ

A commentary on No. CXXVI. By Sūrya Pandit, Sūrya Sūri, or Suryadāsa, son of Jñānarāja Pandit, son of Nāganātha Pandit, of the Jyotsī or Jyotishī family. Sūrya was an inhabitant of Pārthapura, to the north of the river Godāvarī. He claims to have inspected, in the preparation of his annotations, Rāvana's scholia on the *Rig-veda*, and he makes a few extracts from them. He also speaks of his having written, antecedently to the present work, a commentary on the *Vedānta-sata-s'lohi* or *Vedānta-sinha*. Leaves 180, *s'lohas* 4,600. M. S. D.

The *Paramārtha-prapā* names or cites the works following
Rig-veda-bhāshya of Chaturveda Swāmin
Adhyātma mīmāṃsā, a metrical *Vedānta* treatise
Panchās'iti, a work in verse, on the *Vedānta*
Yoga mārtanda. On the *Yoga*, and metrical
Yoga-tārāvalī. Also on the *Yoga* in verse.
A'kulāgama-tantra, in verse
Bodha-sudhākara, *Vedānta*, metrical
Bhakti-s'ata, on faith and devotion, in verse, by Sūrya Pandit,
 author of the *Paramārtha prapā*

Súrya Súri annotated the entire *Siddhánta-síromani* of Bháskara, and also wrote the *Gamta-málatí* and *Siddhánta-sauhítú-sára-samuchchaya*. His gloss on the *Lílávatí* is dated in *Saka* 1460, or A. D. 1538. His father, Jnámarāja, wrote the *Siddhánta sundara*, a course of astronomy. See Colebrooke's *Miscellaneous Essays*, Vol. II., p. 451.

CXXXVII.

PAIS'ACHA-BHÁSHITA.

A commentary on No. CXXVI. Its author's name is unknown. Leaves 163, *s'lokas* 2,300. F. E. H.

CXXXVIII.

BIHAGAWAD-ÓSTÁ-BHÁVA-PRAKÁŚ'A.

A metrical commentary on No. CXXVI. By Sadánanda Vyása, a Sáraswata Bráhmaṇ. It was finished in the *Samvat* year 1837. The author, I am told, lived at Benares, where he died about forty years ago. Leaves 286, *s'lokas* 5,400. M. S. D.

CXXXIX.

GÍTÁ-VYÁKHYÁ.

A commentary on No. CXXVI. By an anonymous author. Leaves 88, *s'lokas* 3,900. F. E. H.

CXL

GÍTÁBHÁṢITA-TARANGINÍ.

A commentary on No. CXXVI, collected from various expositions of it. The sole copy of it, imperfect, which has been seen does not exhibit the name of the compiler. V. P.

CXL.

GĪRĀ-SĀRA.

An epitome of No CXXVI, in verse. By Kaivalyānanda Saraswatī. Each chapter of the original, it is professed, is here condensed into four stanzas. Leaves 7, *slokas* 102. V. P.

CXLII.

YOGA-VĀSISHTHA.

This work is reckoned among *Vedānta* treatises. It is considered as an appendage to the *Rāmāyana* of Valmīki, to whom it is attributed. It purports to contain thirty-two thousand couplets. The MS which has been examined is imperfect V. P.

CXLIII

VĀSISHTHA-TĀTPARYA-PRAKĀŚA

Or *Yoga-vāsishtha tātparya prakāśa*. A commentary on No CXLII. By Anandabodhendra Saraswatī, disciple of Gaṅgādharendra Saraswatī, who was disciple of Rāmāchāndrendra Saraswatī. The copy which has been consulted is defective V. P.

CXLIV

YOGA-VASISHTHA-SĀRA

An abridgement of No CXLII. By Abhinanda, of Cashmere. It embraces the substance of 6000 *anushṭubh* couplets. The copy examined is accompanied by the commentary next to be described. Ben Coll

CXIV.

SARVĀKA TĀRANĪ

Also called *Yoga rūpashīṭha śīra chandrikā*. A commentary on No CXIII. By Atmasukha, pupil of Hariharācārya and disciple of Uttamasukha. Leaves 259, *ślokas* 6,200. Ben Coll

CXV

YOGA-VĀSISHTHA ŚĀRA.

An epitome of No CXIII. By an anonymous author. Leaves 12, *ślokas* 225. Ben Coll

CXV

YOGA-VĀSISHTHA ŚĀRA VIVṚITI

A commentary on No CXV. By Mahādharma, a resident of Benares. Leaves 18, *ślokas* 695. Ben Coll

CXVIII.

YOGA VĀSISHTHA ŚĀRA-SANĠRAHA

Selections from No CXIII. By Mādhyama Acharya. Leaves 239, *ślokas* 2,300. Ben Coll

CXIX

UTTARA-GĪTĀ

A portion of the *Bhīṣma parvan* of the *Mahabhārata*, considered as an exposition of the *Vedānta* theory. It is attributed, of course, to Vedavyāsa. It is in three chapters, containing 114 *ślokas*. Ben Coll

CL.

UTTARA GĪTĪ VYĀKHYĀ

A commentary on No CXLIX. By Gaudapādī Achārya
Leaves 21, *s lokas* 425 Ben Coll

CLI

SIVA-GĪTĀ

A portion of the *Padma-purāna*, considered as a *Vedānta* disquisition. Its author is fabled to be Vedavyāsa. It is in sixteen sections. The MS which has been consulted is accompanied by the scholia noticed below. M S D

CLII

SUBODHINĪ

A commentary on No CLI. By Ayyāji Bhaṭṭa, disciple of Jñānānandī. The annotator lived at a *Vaṇīpura*, or "Beerpoor," which is said to be that in Gujerat. He wrote this work at the instance of his preceptor. These notes, with No CLI, the text-work, comprehend 4,800 *s lokas*, in 68 leaves. M S D

CLIII

SŪTA-SAMHITĀ

A portion, it is said, of the *Skanda-purāna*, regarded as an authority on *Vedānta* and *Yoga* matters. Vedavyāsa is its writer, according to Hindu tradition. The copy which has been examined wants the end. M S D

CLIV

SŪTA-SAMHITĀ TĀTPARYA-DRŚIKĀ

A commentary on No CLIII. By Mallavī Achārya, disciple of Sankarānandā. The MS of it that I have inspected is defective. M S D.

CLV.

BRAHMA-GĪTĀ

A portion of No CLII, but very often found separate. It contains the substance of about 1000 *ślokas*. The copy inspected is accompanied by the annotations next to be noticed.

1. E 11

CLVI

BRAHMA GĪTĀ VYĀKHYĀ

A part of No CLIV, but frequently occurring detached from it. It annotates No CLV. The MS which has been examined was transcribed in the year 1785 of Vikramarka. Leaves 113, *ślokas* 3,500. F L 11

CLVII

ANADHĪTA GĪTĀ

A metrical discussion of the *Vedānta*, in eight chapters. It is attributed to the god Śiva, and is, probably, of Paurāṇika derivation. The copy inspected was prepared in the Samvat year 1699. Leaves 90, *ślokas* 900. F L 11

CLVIII

ANADHĪTA GĪTĀ

Or *Śrutīma samvityupadeśa*. Another rhythmical discussion, in eight chapters, on the *Vedānta* belief but in the form of a dialogue. Dattātreyā and Goraksha being the interlocutors. Leaves 35, *ślokas* 500. V P

The relation of this work to the last described is not obvious, but it may be suspected that, taken together, they form a whole.

CLIX.

IS'WAKA-GÍTÁ.

An extract from the *Kūrma-purāna*, regarded as an exposition of the *Vedānta* belief. Of course it is ascribed to Vedāyāsa. Leaves 41, *s'loka*s 610. Ben Coll.

No commentary on this work is at present accessible to me.

CLX.

ASHTÁVAKRA-GÍTÁ.

Or *Adadhūtánubhūti*, or *Jñānānanda samuchchaya*. It is ascribed to Ashtávakra the *muni*, and is supposed to be an appendage to some *Purāna*. As a summary of *Vedānta* doctrines, it is held in high esteem. It is in verse, in twenty-one sections, containing 203 stanzas. F. E. H.

CLXI.

ASHTÁVAKRA-SŪKTI-DÍPIKÁ.

Also called, in some copies, *Adhyātma pradīpikā*. A commentary on No CLX. By Vis'wes'wara. One of my MSS. of this work was copied in the *Samvat* year 1583, another, in the year 1692 of the same era. Leaves 50, *s'loka*s 1,200. F. E. H.

Professor Wilson, apparently from misreading the word *sūkti* in the title of these annotations, erroneously describes them as constituting "a commentary on the *sūtras* or aphorisms of Ashtávakra." Mackenzie Collection, Vol I, p II.

CLXII.

ASHTÁVAKRA-SŪKTI-DÍPIKÁ.

Another commentary on No CLX. The only copy that has been consulted is defective at the conclusion, and its author's name is not mentioned at the commencement. F. E. H.

CLXIII.

JAYANA-PRADESA.

A metrical colloquy on *Vedānta* matters, between Hari and Hara. It is thought to be an extract from some Purāṇa. The MS. of it which I have seen was written in the *Saka* year 1602. Leaves 9, *ślokas* 150. Ben. Coll.

CLXIV.

BRAHMA-SAMHITĀ.

Verses setting forth the doctrine of the *Vedānta*. They are reported to be extracted from some Purāṇa. The work contains 63 *ślokas*. Ben. Coll.

CLXV.

BRAHMA-SAMHITA-YUCCHE.

A commentary on No. CLXIV. By an anonymous author. Leaves 26, *ślokas* 600. Ben. Coll.

CLXVI.

PRASNOTTARA-MĀLĀ-MĒLĀ.

Or *Pras nottara mālā*. A catechism, in verse, on the *Vedānta* and ethics, the former being but slightly alluded to. It is said to be the work of Suka, the son of Vyāsa, and is likely to be a Purāṇa. It contains thirty-two *indracakrā* stanzas. An English translation of it, followed by the original, will be found in the Journal of the Asiatic Society of Bengal, Vol. XVI, pp 1228-1235.

CLXVII.

SUKÁSHṬAKA

Eight *s úrdūlavikrīḍita* stanzas, besides one of introduction, on the *Vedānta* faith. They are attributed to Suka, the traditional son of Vedavyāsa. It is probable that they occur somewhere in the Purānas. Ben Coll

CLXVIII.

SUKÁSHṬAKA-VYAKHYĀNA

A commentary on No CLXVII. By Gangadharendra Sarasvatī, disciple of Rāmānanda Sarasvatī. Leaves 7, *s lokas* 160. Ben Coll

CLXIX

VIṢṆU-SAṂHĀRA-NĀMAN.

A metrical extract from the *Mahābhārata*. By Vedāntins it is taken in the light of a catalogue of the attributes of Viṣṇu considered as the pantheistic all-pervader. The list is extended to 129 *s lokas*

CLXX.

VIṢṆU-SAṂHĀRA-NĀMA-BHĪṢHYA

A commentary on No CLXIX. By Saṅkara Achārya. Leaves 37, *s lokas* 1,100. F. L. H.

CLXXI

VEDĀNTA-SAMJĀD-PRAKRIYĀ

A key to the terminology of the *Vedānta*. The name of the author has not been ascertained. Leaves 17, *s lokas* 500. F. L. H.

CLXXII.

PRAMĀṆA-LAKṢHAṆA.

A disquisition on the proofs, or sources of knowledge, recognised in the *Tedānta* philosophy. By A'nanda Tīrtha Bhagavatpāda. The copy inspected is defective. F. E. II.

CLXXIII.

VAJRA-SŪCINĪ.

An essay on the nature of the *Tedānta* soul of the universe. By S'ankara A'charya. Leaves 4, *s'lokas* 80. V. P.

CLXXIV.

BRAHMA-TARKA-STAVA.

A treatise on the spirit of nature, substituted, by the Vedantins, for God. By Appayya Dīkṣhita. It is in verse. See the following article. Ben. Coll.

CLXXV.

BRAHMA-TARKA-STAVA-VIVARAṆA.

A commentary on No. CLXXIV., by the author of the same, Appayya Dīkṣhita. These annotations and their text are so intermingled, in the only MS. which has been consulted, as not easily to be computed apart. The two take up the substance of 576 *s'lokas*, in 37 leaves. Ben. Coll.

CLXXVI.

VĀDA-KATHĀ.

It treats of the spiritual element of the world, as apprehended by the pantheistic sectary, Vallabha A'chārya. By Gopes'wara, son of Kalyāṇa Rāya. Leaves 9, *s'lokas* 200. Ben. Coll.

CLXXVII.

SAT-SUKHÁNUBHAVA

Five chapters on the *Vedānta* succedaneum for a deity, the nature of illusion, the phenomenal character of the world, the means of emancipation, and the constitution of individuated spirit By Ichchhārāma Svāmīn, disciple of Nārāyaṇa Svāmīn, who was disciple of Sankalparama. Leaves 22, *slokas* 400 V. P.

CLXXVIII.

SWARŪPA-NIRVAYA.

On the nature of spirit, agreeably to the *Vedānta* philosophy. By Sadānand† Leaves 29, *slokas* 800 F E H.

CLXXIX.

ĀTMA-JNĀNOPADEŚ'Ā-PRAKARANA

A treatise, in four sections, on spiritual essence. By Sankara Āchārya Leaves 4, *slokas* 99 Ben Coll

CLXXX.

ĀTMA-JYĀNUPADEŚ Ā-PRĀKARANA-TĪKĀ.

A commentary on No CLXXX By Ānanda Giri, disciple of Suddhānanda Leaves 16, *slokas* 500 Ben Coll

CLXXVI

VAKYA-SLOKĀ

A metrical monograph on the nature of the spiritual By Sankara Āchārya. This work, as edited, by Herr F H. H Windischmann, according to its commentary described at No

CLXXXIV, *infra* contains 47 couplets. But No CLXXXIII rejects the 2^d the 3^dth and the 46th while No CLXXXII throws out the 22d only. Herr Windischmann, from misapprehension of the style of Sanskrit epigraphs erroneously gives this treatise the name of one of its commentaries, *Bala bodhinī*. No CLXXXIV

CLXXXII

VAKYA SUDHĀ VYAKHYĀ

A commentary on No CLXXXI. By Brahmananda Bharati, pupil of Ramananda. Leaves 38, *s lokas* 630. Ben Coll.

CLXXXIII

VAKYA SUDHĀ VYĀKHYĀ

A commentary on No CLXXXI. By an anonymous author, who calls him self disciple of one Krishna. Leaves 19, *s lokas* 420. Ben Coll.

CLXXXIV

BALA BODHINĪ

A commentary on No CLXXXI. By an unknown school of ast. Leaves 17, *s lokas* 200. F. E. H.

CLXXXV

SWARŪPA VIVAKHYĀ

Verses on spirit. By Sankara Acharya. Leaves 2, *s lokas* 40. Ben Coll.

CLXXXVI

SWARÚPA NIRVAYA TIKÁ

A commentary on No CLXXXV By A panda Giri
Leaves 6, *s lokas* 200 Ben Coll

CLXXXVII

SWARUPANUSANDHÁNA STOTRA

Nine couplets on the nature of spiritual substance By
Sankara Acharya Ben Coll

CLXXXVIII

ĀTMÁNĀTMA VIVEKA

A treatise on the distinction between spirit and matter By
Swayamprakasa Yogindra Leaves 4, *s lokas* 70 Ben Coll

CLXXXIX

VEDĀNTA SIDDHĀNTA

A metrical rhapsody on aduality of spirit By an anonymous
author It contains twelve couplets B S A

CXC

VEDĀNTA SIDDHĀNTA DĪPİKĀ

A commentary on No CLXXXIX By Sankara Acharya
Leaves 10, *s lokas* 317 B S A

CXCI.

TATTWA-DĪPA.

On the nature of Vedāntin emancipation from worldly bonds. By Kavīrāja Bhikṣu, disciple of one Vaikunṭha. Leaves 43, *s'loka*s 1,000. V. P.

CXCII.

VEDĀNTA-KALPALATIKĀ.

A disquisition on the nature of pantheistic salvation. By Madhusūdana Saraswatī. Leaves 39, *s'loka*s 1,000. Ben. Coll.

CXCIII.

HANSA-MAUNA.

A poem on liberation from mundane trammels, according to the *Vedānta*. By Satyajñānānanda Tīrtha. Leaves 2, *s'loka*s 22. Ben. Coll.

CXCIV.

TATTWA-S'IKṢOPANYĀSA.

A work similar in subject to the last three that have been described. The MS inspected is imperfect, and does not give its author's name. F. E. II.

CXCV.

ĀTMA-LINGA-PŪJĀ-PADDHATĪ.

Its topic is, the mental adoration of the Vedāntin. The name of its author is unknown. Leaves 3, *s'loka*s 48. V. P.

CXCVI

CHID ĀNANDA STAVA RĀJA

Or *Chid ananda dasa sloki* On the spiritual joy of the accomplished follower of the *Vedānta* By Sankara Acharya
Leaves 2, ten couplets V P

CXCVII

JĪVAN MUKTI VIVEKA

Or *Jivan mukti prakarana* simply On salvation during terrestrial existence By Vidyaranya or Madhava Acharya
Leaves 123, *slokas* 2 000 Ben Coll

CXCVIII

VICHĀRA MALĀ

A metrical treatise in eight chapters on the condition of the emancipated It is not known by whom it was translated into Sanskrit Leaves 18 *slokas* 250 Ben Coll

This work, in the original is Hindi Its author is Anātha Puri and its name is the same as in the classical version of it The Hindi is in *dohas* and *surashtas* and was composed in the year 1726 of Vikramāditya I possess a copy of it

CXCIX

BRAHMĀVAKSA

Or *Atimukta nirukti* On the salvation at Benares of Vedantins I have seen only a fragment of it and that does not contain its author's name Ben Coll

CC.

BHAGAVAN-NĀMA-KAUMUDĪ.

On the merit of repeating the name of the deity, together with considerations on the nature of Vaidāntika emancipation, &c. &c. The work is in three sections. By Lakshmīdhara A'chārya, son of Viṭṭhala A'chārya, son of Nrisinha A'chārya. The author was disciple of Anantānanda Raghunātha Yati and of Śrīkṛishna Saraswatī. Leaves 57, *slokas* 1,100. Ben. Coll.

Besides the Lakshmīdharas already mentioned in this index, there is one who wrote the *Galita-pradīpa*, which has been annotated by his younger brother, Nāganātha. They were of the line of Bharadvāja, and their parents were Nimbadeva and Bākāmbikā. Nimbadeva was son of Kamaladeva and Dhyanāmbā. Kamaladeva was a worshipper of Pippalanātha; and he lived at Chandrapura. A copy of Nāganātha's commentary, the *Paddmānāya-siddhi*, which formerly belonged to me, was transcribed in the year 1661 of Vikramāditya.

CCI.

BHAGAVAN-NĀMA-KAUMUDĪ-TRANSA'S.

A commentary on No. CC. By Ananta Deva, son of A'pī Deva. Leaves 91, *slokas* 1,250. Ben. Coll.

CCII.

BHAGAVAN-NĀMA-MANĀTMYA-GRANTHA-SANGRAHA

On the merit of repeating the name of the deity. This work is a compilation. By Raghunāthendra Yati. Leaves 59, *slokas* 735. Ben. Coll.

CCIII

PURUSHOTTAMA-VĀDĀRTHA

It discusses the import of the words *purushottama*. Its author's name has not been discovered. Leaves 4, *slokas* 110. Ben Coll.

CCIV

ĀKĀŚOPANYĀSA

The object of this treatise is to prove that the word *ākāśa*, and its synonyms, as *vyoma*, &c., signify, in the Upanishads, *brahma* exclusively. By Chitsabhesananda Tīrtha, disciple of Sachchidananda Tīrtha. The only copy which has been inspected is defective. •Leaves 14, *slokas* 325. Ben Coll.

CCV

ŚHAṬ-PADĪ

Seven couplets in praise of Vishnu as the deity of the Vedāntins. By Sankara Āchārya. Ben Coll.

CCVI

VEDĀNTA-SIDDHĀNTA-DĪPİKĀ

A commentary on No. CCV. By Vāṅkupīṭhasaishya Āchārya. Leaves 19, *slokas* 300. Ben Coll.

CCVII

HĀRI STUTI

Called, more usually, the *Harimūlā-stotra*. A hymn to Vishnu, considered as the Vaidāntika deity, with extraneous matters interspersed. Seventy-one couplets. F. E. H.

CCVIII

HARI TATTVA MUKTĀVALI

A commentary on No CCVII By Swayamprakāśa Yati,
disciple of Kāvalyananda Leaves 36, *slokas* 1,200 F E H

CCIX

HARI STOTRA

Verses lauding Viṣṇu as the supreme being of the Vedāntins
By an anonymous author, who calls himself disciple of Śaṅkara
Ācharya Leaves 2, *slokas* 10 V P

CCX

PURNĀNANDA PRABANDHA

A metrical dissertation in advocacy of the position that
Kṛṣṇa is Brahma By Nārāyaṇa, son of Lamba Bhaṭṭa, son
of Kanha Bhaṭṭa, Brāhmins of the Medapaṭha division of the
Vatsa gotra This work was written in pursuance of the
commands of Rājā Haridāsa of Benares son of Gopāladāsa, son
of Karmachandra, Aluṭṭhāna Kāyasthas Haridāsa is stated
to have been indebted for his rank to one Rājā Kāśī The
Purnananda prabandha was composed in the *Samvat* year 1665
corresponding to 1530 of the *Saka* era The copy inspected
seems to be an autograph Leaves 9, 123 couplets V P

CCXI

RĀMĀTMAKĪYA PRĀKĀSĪKĀ

An essay, in verse, designed to set forth the identity of Rama
with the pantheistic *ātma mundi* of the *Vedānta* By Satya
jñānānanda Tīrtha Yati, disciple of Ramakṛṣṇānanda Tīrtha
Leaves 2, *slokas* 64 T F H

CCXII.

VACHĀRAMBHANA

An essay purposing to establish the divinity of all spirit and matter By Nṛsiṅha Asrama disciple of Jagannātha Asrama
Leaves 16, *ślokaś* 800 M S D

CCXIII

ABHAYA DĀNA SĀRA

A disquisition to prove that Vālmīki's *Rāmāyana* sets forth the *Vedānta* doctrine By Venkatanātha, surnamed Kaviṭṭa
hikāsinha Leaves 26, *ślokaś* 1,200 F E H

CCXIV

NANDIKESWARA KĀSĪKĀ

The first of Pāṇini's grammatical aphorisms treated as intimating the dogmas of the *Vedānta* belief By one Nandikes-
warā Fourteen couplets Agra College

This work is cited in Nāgeśa Bhāṭṭa's *Sabdendu śekhara*

CCXV

ŚIVA SŪTRA VIMARŚINĪ

A commentary on No CCXIV By an anonymous author
Leaves 4 *ślokaś* 60 Agra College

CCXVI

MAHĀVĀKYARTHA PRABODHA

An exposition of the twelve 'great sentences' of the Upani-
shads, which are accounted to contain the gist of Vedāntism
By an anonymous author Leaves 161 *ślokaś* 2 200 Ben
Coll

CCXVII.

DWĀDASĀ-MAHASIDDHĀNTA-VIRŪPAṆA.

On the same subject as No. CCXVI. By Śaṅkara Āchārya.
Leaves 42, *śloka*s 700. Ben. Coll.

CCXVIII.

DWĀDASĀ-MAHATĀKYA-VIRŪPAṆA.

Similar, in scope, to No. CCXVI. By an anonymous writer.
Leaves 37, *śloka*s 590 Ben. Coll.

CCXIX.

MAHATĀKYA-VIVARAṆA.

Another essay like No. CCXVI. By Śaṅkara Āchārya. The MS which has been inspected was copied in the year 1727 of Vikramāditya. Leaves 5, *śloka*s 70. Ben. Coll.

CCXX.

MAHATĀKYAKṚTĪA-VICHARA.

A commentary on No. CCXIX. By an author of unknown name. Leaves 1, *śloka*s 27. V. P.

CCXXI.

MAHATĀKYA-VICHARA.

Or *Samādhi-tīdhī*. It discusses the same topic with No. CCXVI. Its author's name has not been ascertained. Leaves 4, *śloka*s 40. F. E. H.

CCXXII.

TATTWANUSANDHANA

An elucidation of the 'great sentence' *tat tvam asi* By Mahadeva Saraswati disciple of Swayamprakāśa Saraswati or Swayamprakāśa ananda Saraswati Leaves 36, *slokas* 825 V P

CCXXIII

PANCHĪKARANA TĀTPARYA CHANDRIKA

A commentary on Sankara Achārya's *Panchīkarana prakriya*, which I have not seen By Rāmānanda Saraswati, disciple of one Rāmabhadra. Leaves 89, *slokas* 2,400 Ben Coll

CCXXIV

PANCHĪKARANA VIVARANA

A commentary on Sankara Achārya's *Panchīkarana prakriya* By Ananda Giri, disciple of Suddhānanda Yati Leaves 0, *slokas* 160 Ben Coll

CCXXV

TATTWA CHANDRIKA

A commentary on No CCXXIV By an anonymous writer, who calls himself disciple of Jagannātha Āsrama and Śrīkṛṣṇa Tirtha. Leaves 22, *slokas* 110 Ben. Coll

CCXXVI

PANCHĪKARANA VARTIKA

A supplement, in verse to Sankara Achārya's *Panchīkarana prakriya* By Sureśwara Acharya disciple of Sankara Achārya Leaves 8, *slokas* 61 Ben Coll

CCXXVII

PANCHĀKĀRĀNA-VARTIKABHĀRĀNA

A commentary on No CCXXVI By an anonymous scholar.
ast. Leaves 37, *s lokas* 575. Ben Coll.

CCXXVIII

S RĀVĀNA VIDHI-VICHĀRA

It expatiates on the rules enjoining the study of the Upanishads By Dharmayya Dikshita, disciple of Appayya Dikshita
The copy inspected is imperfect Ben Coll.

CCXXIX

BHĀVA-KALPALATA

A commentary on the *Bhūvanā tteka*, a metrical treatise on the nature of injunction, according to the theory of Madhu
The *Bhūvanā tteka* has not fallen in the way of the compiler,
and its author's name awaits discovery. By Bhaṭṭa Mudgala.
Leaves 95, *s lokas* 2 600 V P

I am unable to say whether this Mudgala is to be identified with the Mudgala who epitomized Śāyana Achārya's *Rig-veda-bhashya* See Professor Max Muller's edition of the *Rig-veda-sanhita* and commentary, Vol III, Preface, p xii

CCXXX.

SARVA LINGA-SANYĀSA-NIRNAYA.

On the rejection of external sectarian tokens I have seen only the beginning of this work, and there the author is not named He calls himself, however, disciple of Sadāśiva Tirtha.
Ben Coll

CCXXXI.

ADVAITĀMRITA

A metrical treatise, in five sections, on asceticism It purports to have been written for the use of one Viveka Asrama By Jagannatha Saraswati, disciple of Harihara Saraswati
Leaves 25, *s lokas* 620 Ben Coll

CCXXVII

HANSA VIVEKA

A poem on *Vedānta* asceticism By Satyajñānanda Tīrtha
Leaves 7, *s lokas* 77. Ben Coll

CCXXXIII

YATYANUSHŪTĪHĀNA PADDHATI

A treatise on the duties of ascetics By Sankara Ananda, disciple of Anandātman Leaves 65, *s lokas* 1,600 Ben Coll

CCXXXIV

YATI DHARMA SAMUCHCHAYA

A dissertation on the duties of ascetics By an anonymous author Leaves 63, *s lokas* 1,380 Ben Coll

CCXXXV

SĀṆNYĀSA DHARMA SANGRAHA

An essay on the duties of ascetics By Achyuta Asrama disciple of Paramananda Asrama or Chidananda Asrama
Leaves 22, *s lokas* 675 Ben Coll

CCXXXVI.

SANNYĀSA-GRAHANA-PADDHATI

A treatise on the duties of ascetics. By Sankara A'charya
Leaves 25, *s'lokas* 600. Ben. Coll.

CCXXXVII.

MAHĀVĀKYĀRTHA

A work similar to the last. Its author's name is not known
Leaves 32, *s'lokas* 160. Ben. Coll.

CCXXXVIII.

SADĀCHĀRA-PRAKARANA.

Another work like the above in two chapters. By S'ankara
A'chārya Leaves 9, *s'lokas* 78 V. P.

CCXXXIX.

MAHĀVĀKYA-RAHASYA.

Also on the duties and ceremonies incumbent on the Vaidi-
tika ascetic By an anonymous author. Leaves 10, *s'lokas*
60 P. E. II.

CCXL.

SANNYĀSA-NIRŪPĀ.

Still another work, in metre, propounding the duties of
ascetics. It contemplates the doctrine of salvation by faith and
devotion By Vallaḥa A'chārya Leaves 2, *s'lokas* 22.
P. E. II.

CCXLI.

SANNYĀSA-NIRNAYA-ṬIPPANĪ.

A commentary on No CCXL, by the author of the same, Vallabha Achārya. Leaves 9, *s lokas* 200. F. L. H.

CCXLII.

SAMĀDHI-PRAKARAṆA.

An essay on Vaidāntika meditation, text and commentary, intermixed, in verse and prose, respectively. By an anonymous writer. Leaves 8, *s lokas* 96 V P.

CCXLIII.

BHAKTI-SŪTRA.

Or *Sāṅḍilya sūtra* Three books of aphorisms, one hundred in number, on faith and devotion. They are attributed to Sāṅḍilya the *ṛishi*. The various commentaries on these sentences, about to be described, exhibit them in detail.

Besides the four following commentaries on the *Sāṅḍilya-sūtra*, I am assured that there is one by Maṇḍhasādana Sarasvatī.

CCXLIV

BHAKTI-CHANDRIKĀ

A commentary on No CCXLIII By Narāyaṇa Tīrtha, disciple of Rāmagovinda Tīrtha and Vasudeva Tīrtha. Leaves 68, *s lokas* 3,300 M S D

This work cites the *Vedānta siddhānta*, in verse, and the *Kārunya-sūtra*, also, apparently, connected with the *Vedānta* philosophy.

CCXLV.

S'ĀYDILYA-S'ĀTA-SŪTRĪ-BHĀṢNĪA.

A second commentary on No. CCXLIII. By Swapneśwara A chārya. Leaves 33, *s'lokas* 800. F. E. II.

CCXLVI.

S'ĀYDILYA-SŪTRA-PRAVACHAṆA.

Commentary the third on No. CCXLIII. Its author remains to be ascertained. Leaves 26, *s'lokas* 420. II. S'. S.

CCXLVII.

BHAKTI-SIDDHĀNTA-VIVRITI.

A fourth series of annotations on No. CCXLIII. By one Gokulanātha. Leaves 10, *s'lokas* 200. Ben. Coll.

CCXLVIII.

BHAKTI-RASĀMṚITA-SINDHU.

A treatise on faith and devotion. It is in four sections, which have their designations from the cardinal points. Its author's name is not specified in the copy which has been inspected. This work was composed in the *S'aka* year 1163. Leaves 157, *s'lokas* 2,700. Ben. Coll.

Professor Wilson asserts that the *Rasāmṛita-sindhu*, as the work in question is also shortly called, was written by Sanātana. As lies, Vol XVI, p 121

CCXLIX.

S RADDHĀ-PRAKARAṆA.

An essay on spiritual certitude. By an anonymous author. Leaves 16, *s'lokas* 470. V. P.

CCL

BHAGAVAD-BHAKTI-RASĀYANA

Memorial verses touching faith and devotion, on the basis of the *Bhagavata purāna*, accompanied by a prose exposition By Madhusudana Saraswati, disciple of Visweswarānanda Saraswati The only MS which has been examined is defective Ben Coll

CCLI

BHAGAVAD-BHAKTI NIENAYA

An essay on faith and devotion By Ananta Deva, son of Apa Deva But one copy of it has fallen under my observation, and that is imperfect Ben Coll

CCLII

VEDA STUTI KĀRIKA

A metrical paraphrase of the celebrated *Veda stuti*, considered as inculcating the doctrine of faith and devotion as means of salvation See the *Bhāgavata purāna*, A, prior section, 87th chapter By Vallabha Acharya Leaves 3, *śloka*s 30 F L II

This and a goodly number of other short compositions, by Vallabha Achārya or Vallabha Dikshita, have been found in a large volume, together with several brief metrical treatises of Viṭṭhaleswara, Viṭṭhala Acharya, or Viṭṭhala Dikshita, all which have been named, or will be named in the sequel Such pieces by Vallabha, just alluded to, as have no obvious connexion with the philosophical systems will here be enumerated and characterized

1 *Acharya kārīka* The distinctive dogmas of Vallabha, compressed into a single *anushṭubh* stanza

2 *Sakshāt puruṣhoṭta na vakyam* A summary, in verse, of the system of Vallabha, to whom it is fabled to have been communicated by Kṛishna Leaf 1, *s lokas* 9

3 *Siddhanta muktatāli* An exposition in verse, somewhat less succinct than the last, of the theory of Vallabha A chārva Leaves 2, *s lokas* 21

4 *Das ama skandhanukramanika* An index, in metre, in two parts to the tenth book of the *Bhāgavata purāna* Leaves 5, *s lokas* 7

5 *Ekadasa skandhartha nirupana karikā* A metrical argument to the eleventh book of the *Bhāgavata purāna* Leaves 2, *s lokas* 14

6 *Bala charita nāman* Designations of Kṛishna from one hundred and eight of his juvenile adventures Leaves 3, *s lokas* 48

7 *Praudha charita naman* Titles of Kṛishna derived from one hundred and twenty eight of his exploits during adolescence Leaves 4, *s lokas* 60

8 *Raja lila nāman* Epithets borne by Kṛishna having reference to one hundred and eighteen of his diversions when attained to regal rank Leaves 4, *s lokas* 60

The last three works described have the collective name of *Trividha namaṭali*

9 *Krishnas raya* Couplets propounding that Kṛishna is the sole refuge of the world Leaf 1 *s lokas* 11

10 *Nata ratna* Similar, in matter, to the *Krishnās raya* and likewise metrical Leaf 1 *s lokas* 9

11 *Aryā* Ten *arya* stanzas in laud of Kṛishna

12 *Padya* Similar to the last Five *anushtubh*

13 *Parivṛdhasṭaka* Verses in praise of Kṛishna among the *Gopīs* Leaves 2-9 *s lokas* 21 stanzas

14 *Padya* Exhorting to the worship of Viṣṇu Four *anushtubh*

15 *Swaminyashṭaka* Magnifying Rābhā in prose and verse Imperfect

16 *Madhurashṭaka* Verses in which divers attributes of Krishna are exclusively described by the word *madhura* Leaf 1, 8 *totaka* stanzas

17 *Purushottama sahasra naman* A catalogue of one thousand appellatives of Vishnu, by Viśvānara, a name of Vallabha A charya, who is regarded as an incarnation of fire Hence his son, Vitthala, is called Agnikumāra This list purports to be an extract from the *Bhagavata sara samucchaya*, which is, perhaps, the title of Vallabha's various compositions in aggregate Leaves 20, 256 *anushṭubh* complets

18 *Premamrita* A metrical list of one hundred and twelve names of Krishna, &c Leaves 3, 3 *lokas* 25

19 *Yamunashṭaka* A short poem on the glories of the river Yamuna Leaves 2, 9 stanzas in the *prithvi* measure

CCLIII

PUSHTI PRAVAHA MARYADA BHEDA

Rules for inducing a spirit of faith and devotion in verse By Vallabha A charya Leaves 2, 3 *lokas* 25 I E II

CCLIV

PUSHTI PRAVAHA MARYADĀ BHEDA VIVARANA

A commentary on No CCLIII By the author of the same, Vallabha A charya Leaves 29, 3 *lokas* 460 Ben Coll

CCLV

PARITYAGA

Setting forth what indulgences are to be foregone by the faithful devotee By Vallabha A charya Leaf 1, 3 *lokas* 12 I E II

CCLVI

NIRODHA LAKSHANA

On Krishna as the one sanctuary of the true devotee metrical By Vallabha Acharya Leaves 2, *slokas* 20 F E H

CCLVII

VIVEKA DHAIRYÁS RAYA

Verses concerning reflection and firmness as requisites in devotion By Vallabha Acharya Leaves 2 *slokas* 17 F E H

CCLVIII

VIVEKA DHAIRYÁS RAYA VIVRITI

A commentary on No CCLVII Of anonymous authorship Leaves 19, *slokas* 200 F E H

CCLIX

BÁLA BODHA

Directions for devotees, the object of devotion being Krishna By Vallabha Acharya Leaves 2 19 *anushrúbh* stanzas F E H

CCLX.

BHAKTI VARDHINI

On the means of promoting faith and devotion in the soul metrical By Vallabha Acharya. Leaf 1 *slokas* 11 F E H

CCLXI

ANTA'KARANA PRABODHA

Admonition on the practice of faith and devotion By
Vallabha A charya Leaf 1, 10 *anushṭubh* couplets F E H

CCLXII

ANTA'KARANA PRABODHA VIVṚITI

A commentary on No CCLXI By the author of the same,
Vallabha A charya Leaves 10, *s lokas* 150 F E H

CCLXIII

BHAKTI SIDDHANTA

The fundamentals of faith and devotion, stated compendiously
By Vallabha A charya Leaf 1, 9 couplets F E H

CCLXIV

SEVĀ PHALA

Or *Sevā phala stotra* On the requital of faith in Kṛishna
and devotion to him By Vallabha A charya Leaf 1, 7 *anushṭubh*
couplets F E H

CCLXV

SEVĀ PHALA STOTRA VIVṚITI

A commentary on No CCLXIV By one Haridāsa Leaves
10, *s lokas* 200 F E H

CCLXVI

SEVĀ PHALOKTI VIVṚITI

Another commentary on CCLXIV By Kalyāna Rāya, disciple of an unnamed son of Vallabha A chārya The copy inspected is imperfect. F E H

CCLXVII

JALA BHEDA

On the dispositions befitting devotees By Vallabha A chārya Leaves 2, *slokas* 21 F E H

CCLXVIII

BHAKTI-MĀRGA NIRŪPAṆA

A discourse on faith and devotion I suspect that it is connected, perhaps as an exposition, with some work of Vallabha A chārya By Haridāsa Leaves 1, *slokas* 81 T S

CCLXIX

BHAKTI-HANSA

An essay on faith in Kṛishna, as conducive to salvation It is based on the Purāṇas, from which it deals in frequent extracts By Viṭṭhala Dikshita, Viṭṭhaleswara, or Agnikumāra Leaves 13 *slokas* 208 See No CCLII supra and No CCLX\VIII infra F E H

Below is some account of a variety of works by this author, occurring bound up with the above, not appertaining to the schemes of philosophy

1 *Ayasadesa tīrāṇa* On the worship of the god Kṛishna This is Viṭṭhala's principal work on his peculiar doctrines Leaves 9, *slokas* 138

2 *Sikshá patra*. Sixteen couplets on the same subject as the last.

3 *Sevá laumudí*. A treatise of corresponding scope. The copy examined is fragmentary.

4 *Bhagavat swatantratá*. Maintaining that Krishna is supreme and uncontrolled in volition and authority. Leaves 18, *s lokas* 228.

5. *Swatantra-lekhana*. On the absolute independence of Krishna. Leaves 4, *s lokas* 60

6. *Káye neti-nirana*. Exposition of a couplet of the *Bhágavata-purána*, on submitting oneself unreservedly to Krishna. Leaves 3, *s lokas* 38.

7. *Gíta govinda prathamáshṭapadī nirúti*. Elucidation of part of the *Gíta-govinda*. Leaves 9, *s lokas* 130.

8 *Janmáshṭamí-nirnaya*. On the time of the fast and festival which fall on the eighth day of the moon's wane in the month of Bhádrapada. This work cites the Puránas, Mádhava A'chárya, &c &c. Leaves 6, *s lokas* 112.

9. *Háma-naiami nirnaya*. On the fast and feast which are appointed for the ninth day of the light fortnight of Chaitra. Leaves 2, *s lokas* 20.

10. *Sarvottama-stotra*. Praise of Krishna. 25 *anushṭubh* couplets.

11. *Gíta*. Four hymns on the same subject. Leaf 1, *s lokas* 25.

12. *Dhruvapada*. Six songs of similar tenor. Leaf 1, *s lokas* 22.

13. *Bhujangaprayáśṭaka*. Nine *bhujangaprayáśa* stanzas, laudatory of Krishna.

14. *Gokuláshṭaka*. Nine *anushṭubh* couplets eulogizing the god Krishna.

15. *Krishna-premámṛta*. Seven *akhariní* stanzas in praise of the same divinity.

16. *Aryá*. Five *áryá* stanzas of like purport only Krishna is here contemplated in his fetal condition.

17 *Svāminī stotra* Verses in praise of the goddess Rādhā, regarded as one with Devi 9 stanzas, in the *śikharinī* measure

18 *Vallabhashṭaka* Eight *śṛgḍharu* stanzas encomiastic of Vallabha

19 *Yamunashṭopadī* The Lay of the Yamunā Leaf 1, *ślokas* 11

In the volume with the above are two *Padyas*, dedicated to Kṛṣṇa of seven *anushṭubh* stanzas and one *upajati* respectively. The first is by Giridhara Dīkṣita, and the second has Raghunātha for its author. Giridhara and Raghunātha were among the seven sons of Viṭṭhala. See the Asiatic Researches, Vol XVI, p. 97

CCLXX

BHAKTI HETU NIRNAYA

A disquisition on the sources of faith and devotion, and controverting the Naiyāyika and Mīmāṃsaka position that divine requital is according to works. By Viṭṭhaleswara. Leaves 9 *ślokas* 137. F E H

In this work its author speaks of his own *Tidwan mandana*. See No CCLXXVIII infra

CCLXXI

GĪTĀ HETU NIRNAYA

An epitome and justification of the *Bhagavad gītā* especially with reference to faith and devotion. By Viṭṭhaleswara. Leaves 3 *ślokas* 48. F E H

CCLXVII

SHATPADĪ VIVṚITI

Scholia on the *Shatpadī* of Viṭṭhala Acharya, a work which I have not seen Its author is anonymous Leaves 22, *śloka*s 160 F E H

CCLXVIII

SIDDHĀNTA LEŚA

Or *Sastra siddhanta leśa sangraha* An examination in four sections, of the various schools of the *Vedānta* system with strictures on the other Hindu schemes of philosophy By Apya Dikshita, son of Rangarāja Dikshita Leaves 110, *śloka*s 2 600 F E H

CCLXIV

S RĪKṢISDANALANKĀRA

A commentary on No CCLXXIII By Achyuta Krishnānanda Tirtha, disciple of Swayamprakasānanda Saraswatī Leaves 163, *śloka*s 9 260 Ben Coll

CCLXXV

SIDDHĀNTA SŪKTI MAṆJARĪ

Or *Vedānta siddhanta sūkti mānjari* A metrical abridgement of No CCLXXIII By Gangādhara Saraswatī disciple of Rāmachandra Saraswatī *Śloka*s 251 See the next article Ben Coll

CCLXXVI.

SIDDHĀNTA-SŪLLI-MANJARĪ-PRAKĀśA.

Also denominated *Vedānta-siddhānta-sūlli-manjarī-prakāśa*. A commentary on No. CCLXXV., by the author of the same, Gangādihara Saraswatī, disciple of Rāmachandra Saraswatī. Leaves 41, *s'lokas* 950. Ben Coll.

This work and the last described constitute one MS. in the copy which has been inspected.

CCLXXVII.

VEDĀNTA-KATAKA.

Critical remarks, in two sections, on the works of four commentators on the *Vedānta* aphorisms; S'aṅkara A'chārya, Sureswara A'chārya, Padmapāda A'chārya or Pādmapadma A'chārya, and Vāchस्पति Mīśra. By Nīlakanṭha Chaturdhara, son of Govinda and Phullāmbukā. Nīlakanṭha was of the *gotra* of Gotama. He resided at the village of Kūrpara—now called Koṅpar—, to the west of the river Godāvāri, near the temples of Sukres'wara and Kaches'wara, in Mahārāshṭra. Leaves 126, *s'lokas* 3,200 M. S. D.

CCLXXVIII.

VIDWAN-MANPARA.

Strictures on the expositions of several expositors of the *Vedānta* doctrine. By Viṭṭhala Ūpādhyāya, son of Vallabha Dīkshita. Leaves 64, *s'lokas* 1,700 Ben Coll.

CCLXXIX.

TATTWA-PRAŚNİKĀ

Or Pratyak-tattwa-dīpikā, or simply *Chātsukhī*. A compilation of the *Nyāya* philosophy, on the basis of the *Vedānta* in four

sections By Chitsukha Muni, disciple of Gaudes'wara Acharya, who is likewise known as Jñānottama. Leaves 61, *śloka* 5,900. M. S. D.

CCLXXX.

NYĀYA-MAKARANDA

The *Nyāya* belief controverted from the stand-point of the *Vedānta*. By A'naudahodha Paramahansa Leaves 98, *śloka* 2,150. Ben Coll.

CCLXXXI.

• NYĀYA-MAKARANDA-VIVRITI

Or *Makaranda-vivriti*. A commentary on No. CCLXXX By Chitsukha Muni. The copy inspected was transcribed in the year 1538 of the era of Śāhrāhana. Leaves 82, *śloka* 2,500 V. P.

CCLXXXII.

NYĀYA-MAKARANDA-VIVECHANĪ.

Or *Makaranda-tivechanī*. A second commentary on No. CCLXXX. By Sukhaprakāśa Muni, disciple of Chitsukha Muni. The MS. which has been examined is defective. F E H.

CCLXXXIII

• TATTVA-VIVEKA.

The *Nyāya* doctrines disproved, to the establishment of the *Vedānta*. By Nṛsiṅha Āśrama, disciple of Jagannātha Āśrama. The MS. consulted was copied in the *Samvat* year 1671. Leaves 56, *śloka* 1,300 Ben Coll

CCLXXXIV.

TATTWA-VIVEKA-DĪPAṆA.

A commentary on No. CCLXXXIII. By an unnamed disciple of Nṛsiṅha A's'rama. Leaves 98, *śloka*s 4,000
M. S. D

CCLXXXV.

VĀKYA-MĀLĀ.

Or *Tattwa-viveka-dīpana-ryāḥyā*, or *Tattwa-viveka-ṭikā-īvarana*. A commentary on No CCLXXXIV. By Bhaṭṭojī Bhaṭṭa or Bhaṭṭojī Dīkshita, son of Lakṣmīdhara Dīkshita. The only copy of it which I have seen is imperfect. Ben. Coll.

Bhaṭṭojī Dīkshita, in his *Asaucha-nirnaya*, speaks of his father as being versed in grammar, in the *Mīmāṃsā*, and in the *Nyāya*. My copy of this work was transcribed in the *Samvat* year 1733, or A D 1676. Bhaṭṭojī's own time is supposed to have but not much earlier. The date of my MS. of Bhaṭṭojī's *Tīthi-nirnaya* is *Samvat* 1791.

CCLXXXVI

NYĀYA-CHŪPĀMAṆI

A confutation of the *Nyāya* scheme, in favour of the *Tedānta*. By Mādhava Saraswatī, disciple of Viśveśwara Saraswatī. It appears to be in answer to the *Kusumāñjali* in particular. The copy which has been inspected is fragmentary. V. S. J.

CCLXXXVII.

NYĀYA-CHŪPĀMAṆI-PRADEHA

A commentary on No CCLXXXVI. By Chandīswara, disciple of Mādhava Saraswatī. The MS. which has been examined is incomplete. Ben. Coll.

CCLXXVIII

TATTWÁLOKA

The *Vedanta* system defended as against the *Nyaya* By Janardana, disciple of Annbhutiswarpa The copy which I have seen, a broken one, was transcribed in the year 1490 of the era of Vikramáditya Ben Coll

CCLXXXIX

ADWAITA SIDDHI

A refutation of the *Nyaya* theory, in reliance on the adualistic *Vedanta* By Madhusudana Saraswati disciple of Visweswara Saraswati Leaves 395, *ślokas* 10 000 Ben Coll

I have seen a copy of this work which was transcribed in the *Samvat* year 1769

CCXC

ADWAITA CHANDRIKA

Or *Laghu chandrika* A commentary on No CCLXXXIX By Brahmánanda Saraswati, disciple of Narayana Tirtha and pupil of Paramánanda Saraswati Leaves 577, *ślokas* 17,500 M S D

In the library of the Benares College is an imperfect MS of this work which was written in the year 1740 of the computation from Vikramárka

CCXCI

ADWAITA DÍPIKA

The *Nyaya* philosophy controverted from the adualistic *Vedanta* point of view By Nrisinha Asrama disciple of Gīrvánendra Saraswati *Ślokas* 7,158 See the article next ensuing M S D

CCXCII.

ADWAITA-DĪPIKĀ-VIVARAṆA.

A commentary on No CCXCI. By Nārāyaṇa A's'rama, disciple of Nṛsiṃha A's'rama. Leaves 464, *śloka*s 13,182. M. S. D

This work and the last constitute, as examined, but one manuscript

CCXCIII.

BHEDA-DHIKKĀRA.

A treatise similar, in subject, to No CCXCI. By Nṛsiṃha A's'rama, disciple of Jagannātha A's'rama. Leaves 21, *śloka*s 450 M. S. D

CCXCIV.

BHEDA-DHIKKĀRA-SATKRIYĀ.

A commentary on No CCXCIII. By Nārāyaṇa A's'rama, disciple of Nṛsiṃha A's'rama. Leaves 117, *śloka*s 2,600 Ben Coll

CCXCV

ADWAITA-CHAṆDRIKĀ

Another commentary on No CCXCIII. By Narasiṃha Bhaṭṭa, son of Raghunātha Bhaṭṭa and S'ingāmbikā Narasiṃha, who was of the Nerella family, was disciple of Rāmabhadra A's'rama and pupil, of Nāgeswara Chirāuri Pāṇḍit. This exposition was written at the instance of one Rājā Jagannātha, of the Kimmūrī family. Leaves 107, *śloka*s 2,700 M. S. D.

CCXCVI

PRAMAṆA MĀLĀ

Or *Pramāṇa ratna mala* Certain dogmas of the *Tedanta*, especially on the nature of spiritual substance upheld against the *Ayaya* and other theories By Anandabodha Yatī The copy consulted was written in the *Samvat* year 1577 Leaves 17, *śloka*s 600 V P

CCXCVII

PRAMAṆA RATNA MĀLĀ NIBANDHA

A commentary on No CCXCVI By Anubhūtiśvarupa Yatī Leaves 68 *śloka*s 1 600 V P

Many paṇḍits consider this scholiast to be one with Anubhūtiśvarupa Acharya author of the *Sarasvata prakriya* grammar, and they further identify him with Mandana Miśra or Sureswara Acharya All this, however generally credited is exceedingly improbable

CCXCVIII

VĀDA NAKSHATRA MĀLIKĀ

A treatise, distributed into twenty seven chapters, defending the *Tedanta* doctrine against the *Mimamsa* By Appayya Dikshita Leaves 172, *śloka*s 4 200 Ben Coll

CCXCIX

NĀIṢHKAṆṬA SIDDHI

A *Tedanta* refutation of the *Mimamsā* system By Sureswara Acharya whose civil name was Mandana Miśra His preceptor was Sankara Acharya Leaves 33, *śloka*s 1,200 M S D

CCC.

PĀKHAṆḌA-KHAṆḌANA.

Certain notions, opposed to the *Vedānta*, refuted By Dur-gārāma. The only copy of it to which I have had access is imperfect. T. S'.

CCCI.

TATTVA-MUKTĀVALĪ.

Or *Māyā vāda-sandūshantī*. A refutation, in verse, of the adual-istic *Vedānta* theory. By Pūrṇānanda, surnamed Kavichakra-vartin, a Gauda, disciple of Nārīyaṇa Bhaṭṭa Leaves 4, *s'lohas* 121. This MS belongs to the Asiatic Society of Bengal.

CCCII

PATRĀVALAMBANA.

The *Vedānta* theory controverted on several points, together with strictures on the *Nyāya*, and directions for the conduct of life By Vallabha Dīkṣhita. Leaves 6, *s'lohas* 120 F. E. II.

CCCIII

KHAṆḌANA KHAṆḌA-KHAṆḌYA.

A critique of the principal systems of philosophy which had been devised, down to its author's time, by the Aryan inhabitants of Hindusthān The author is Sriharsha, son of Hīra and Māmalla Devī This work was printed at Calcutta, in the *Samvat* year 1905, or A. D. 1848, pp 199, 8vo.

Sriharsha, the author of the *Khandana Khanda khadya*, previously to writing the *Naishadhīya*, where this work is mentioned, had also composed the following treatises, which likewise are there enumerated the *Sthairya-utcharana*, said to be a refutation of Buddhism, the *Vijaya prasasti*, a martial history, the *Gaudorita kula prasasti*, memoirs of the royal house of Gauda, the *Arava varnana*, a description of the sea, probably poetical, the *Chhanda prasasti*, a eulogy of King Chhanda, according to the commentator Nārāyana, the *Siva sakti siddhi*, or *Sua bhakti siddhi*, devotional, and the *Nata sahasanla charita*, a *champu* on the exploits of King Sthasinka, apparently I or more concerning Sriharsha I take leave to refer to my preface to the *Vasavadatta*, pp 17 and 18, foot note

CCCIV.

SARVA DARŚANA SANGRAHA

A summary account of fifteen schemes of Indian speculation, with scattered animadversions on the same At the end of the work the doctrine of Sankara Acharya is dismissed with the simple intimation that it has been considered elsewhere This valuable compendium is said to have been written, for and in the name of Mādhava Acharya, by his brother Śāyana Acharya The author was disciple of Vishnu Sarvajana, son of Sarvagapāni It has been edited, chiefly from my MSS, in the Bibliotheca Indica of the Asiatic Society of Bengal Fasciculi Nos 63 and 113, 1 p 180, 8vo

Mādhava Acharya is known to have "flourished towards the middle of the fourteenth century" Colebrooke's *Miscellaneous Essays*, Vol I, p 301 A complete list of the numerous authors and treatises cited or referred to in the *Sarva darśana sangraha* will, therefore have value in affording a notion as to what philosophical and cognate works were held, five hundred

years ago, to be authoritative, or, at least, representative
The sections of Sayana's digest will be designated in order

1 — *Charāṭa darsana*

Birhaspati verse

Dhatri verse

2 — *Bauddha darsana*

Tathāgata verse

Dharmakīrti verse

Juñāsi verse

Bodha chitta-nirāṇa verse

Alankarātāra verse

Viśva-rūpa verse

3 — *Arhata darsana*

Siddhasena's *Valya* verse

Padmanandin verse

Pratāpachandra's *Prameya ka
mala martanda*

Umasūtrīchaka Achārya
prose

Aśvachandra Suri's *Apta
nischayalankara* verse

Svarūpa sambodhana verse
Vidyānanda prose

The Tautātita and 13th chap
verse

Hemachandra Achārya verse
Anantavīrya verse

Ita raga stuti verse

Syād tada manjarī verse

Paramāgama sara prose

Jinadatta Suri verse

Yoga Devas commentary on
the last

4 — *Rāmānjan darsana*

Vāsa's *Vedānta sūtra*

Venkāṭanātha verse

Jinānjan's scholia on the last

Pancharatna prose and verse

Irābhāṅkara verse

Bodhivāna Achārya's *Brahma
sūtra* verse prose

Bhaṭṭa Dattahasta

Pancharatna rahasya verse

Tattva muktāvali verse

Yāmuna.

Chaturantara verse

Rāmānjan's *Vedārtha sangra
ha* prose

5 — *Purnaprajna darsana*

Tattva viveka verse

Medhvamandira's *Mahābhāra*

Iti'nu tattva nirṇaya prose

ta tuljārya nirṇaya verse

<i>Sakalya samhita paris istha</i>	<i>Nyaya nirmana</i> prose
verse	<i>Tarkika raksha</i> verse
<i>Agneya purana</i> verse	<i>Prabodha siddhi</i> prose
<i>Taittiriya Upanishad</i> prose	<i>Garuda purana</i> verse
<i>Varaha purana</i> verse	<i>Skanda purana</i> verse
<i>Bhallaieya sutra</i>	<i>Kaurma purana</i> verse
<i>Vishnu purana</i> prose	<i>Brihat samhita</i> verse
<i>Mahopanishad</i> verse	Ananda Tirtha's <i>Bhashya</i>

6 — *Nakulis a paris upata darsana*

<i>Pasipata sashtra sutra</i>	The Adarsalaras
<i>Gana karita</i> prose	Nakulis a prose
Haradatta Acharya verse	<i>Rasikarana bhashya</i>
<i>Panchartha bhashya dipika</i>	

7 — *Sana darsana*

The Brihaspati prose	<i>Tattwa sangraha</i> verse
Mrigendra's <i>Mrigendra</i> verse	<i>Kalottara</i> prose
<i>Paushlara</i> verse	Ramakantha on the <i>Sutra</i>
Bhojaraja verse	Narayanakanthi's commentary
<i>Karana</i> verse	on Mrigendra
<i>Tattwa prakasa</i> verse	<i>Kirana</i> verse
<i>Bahu dawatya</i> verse	<i>Sambhaya</i> verse
Somasambhu verse	<i>Jnana ratnawali</i>
Aghorasiva Acharya prose	

8 — *Pratyabhijna darsana*

Somanandanatha's <i>Sua</i>	Udayakara's son verse
<i>drishya</i> verse	Abhinava Gupta prose
Akshapada	<i>Sua sutra</i> prose
Utpala Acharya verse	Vasugupta Acharya verse

9 — *Raseswara darsana*

Govinda Acharya verse	<i>Rasarnava</i> verse
<i>Rasa hridaya</i> verse	<i>Sakara siddhi</i> verse
<i>Raseswara siddhanta</i> verse	Blargasrikanta Misra.
Rameswara Bhattacharya Sar	Vishnu Swamiji
vajua	

10 — *Aulūlya dars ana*

<i>Sangraha</i> verse	Sindhara A chārva prose
Kanabhaksha and 1st chap	The Prabhakaras
prose	

11 — *Akshapada dars ana*

Gotama	Palasila Swāmin verse
Udayana A chārya's Kusumanjali verse	Santaratnakara verse

12 — *Jaimini dars ana*

Jaimini	<i>Purus̥a sūta</i> verse
Manu verse	V'gishwara's <i>Mana manohara</i>
Kālidāsa	prose

13 — *Panini dars ana*

<i>Kasika tittī</i> prose.	Patanjali prose
<i>Vākya padīya</i>	Bhattachārya's <i>Mīmāṃsā</i>
Vardhamāna Mahopādhyāya verse	<i>sloka tartika</i> verse
Helārāja a grammatical commentator	Hari's e, Bhattacharya's <i>Sambandha samuddesa</i> and <i>Dravja samuddesa</i> chapters of the <i>Iākya padīya</i> verse

14 — *Sankhya dars ana*

Isvarakrishna verse	Bhagavad gita verse
Vācāspati Misra's <i>Tattwa kaumudī</i> prose	<i>Swetaswatara Upanishad</i> verse

15 — *Putanjala dars ana*

Sankara A chārya prose	Nilakantla Bhārati verse
Jaynataikya smṛiti verse	<i>Kavya prakasa</i> verse
Panchasikha A chārva	Kavyata prose
Vācāspati Misra's <i>Iyāsa bhāṣya vyakhyā</i> prose	<i>Ajapa mantra sa tarpana</i> verse
Sarada tilaka verse	

CCCV

SHAT-TANTRI SĀRA

A review of the six principal Hindu schemes of philosophy, text and exposition, in verse and prose, respectively By Nīlakantha Chaturdhara, a Vedāntin This work is in four sections I have seen only the last of them, and but a single copy of that F E H

This Nīlakantha, son of Govinda Suri, is the same who annotated the *Mahabhārata* and wrote the *Vedānta kataka* See No CCLXXVII of this chapter

CCCVI

SHAD DARSANA SAMUCHCHAYA

An epitome, in six parts, of the six systems, as reckoned by the Jainas These are the *Bauddha*, *Naiyayika*, *Sāṅkhya*, *Jaina*, *Vaiśeṣika*, and *Jaiminiya* By Haribhadra Suri, the reputed author of fourteen hundred compositions, according to the *Kathāloka* Leaf 1, 87 couplets of various measures F E H

According to Lakṣmi Vallabha's *Kalpadruma kalika*, Haribhadra Suri was originally a learned Brāhman He vowed to become the disciple of any one who should tell him anything that he did not know before One evening he heard a *siddhi*, or pious Jaina female, singing a *gatha* On asking her what the nonsense meant, she referred him to her spiritual preceptor, one Sinha Giri Under his teaching, Haribhadra was induced to become a Jaina As such, his two chief disciples were Haasa and Paramahansa The story continues, that these two resorted to a Bauddha for further information regarding their own tenets, but, their true religious character transpiring, they were both slain Haribhadra, to avenge their death, had recourse to magic, and with fatal effect to numerous Bauddhas At

last his rage was satiated, and he was penetrated with remorse. Subsequently he composed 1414 volumes, and then 50 more besides commentaries, &c. Finally, he erected a magnificent temple to Mahāvīra, at Gopānīgara, which the Jains of the present day identify with Gwāhor.

CCCVII

SHAD DARS ANA-VRITTI

A commentary on No CCCVI. By Chāritra Sinha Gani, disciple of Matibhadra Gani, disciple of Bhāvadharma Gani, a scholastic successor of Jinabhadra Suri, disciple of Jinarāja Suri. Leaves 29, *śloka*s 1,252. P. E. II.

The author of the *Shad dars ana-vritti* cites a couplet which speaks of Umbela, Prabhākara Vāmana, and Revana, as being prime authorities on the *Mīmāṃsā*. He also names or quotes the following works and authors:

Saṅkhyā karika of Iśvarakṛishṇa
Vāda maharnava
Gārdhastī mahatarka
Khaṇṇana mahatarka
 Āsuri
 Vindhyasāstrin
 Siddhasena Divākara
 Vāchaśamukhya
 Bhārabhū Swāmin
 Vyomasiva Achārya
 Kumārila

The *Kaṭṭa kośa* relates regarding Siddhasena Divākara or Siddhasena Divākṛit that he was disciple of Viddhavarādin, that he threw down the plāṣas in the temple of Mahākālā at Ujjayini and evoked an image of *Vāra wauātha* in its stead, and

that he served as instructor to Vikrama Rāja. The *Kalyana-mandira tīkā* further states that Vīlrama was originally a Śaiva, but was persuaded, by Siddhasena Divākara, to become a Jaina.

CCCVIII

SANKARA VIJAYA

Or *Sankara digvijaya*. A history of Sankara Acharya's polemics, as a *Vedantin*, against multifarious misbelievers and heretics. By Ananda Giri. Leaves 40, s/ 1900 T E H

According to this unveracious and unauthentic relation, Sankara founded the city of Kāuchi. His father was Śiva, and his mother's name was Viśiṣṭi. They lived at Chidam-barapura. When eight years of age, he was made a *Paramahansa* by Goṇḍa Yogindra. Some of his early disciples were Padmapada, Hastamalala, Samitpāni, and Chidvilasa. By argument, he made disciples of Vidवेशवरा, Kālīnala, Nāma Tirtha, and others. Among the works and authors cited in this romance are the *Rudra yamala tantra*, *Śiva rahasya*, *Agastya saṁhita*, &c.

For an estimate of the *Sankara vijaya*, see the Asiatic Researches, Vol. XVI, pp 10 and 11.

CCCI

SANKARA DIGVIJAYA

A metrical work, similar, in scope, to the last described but professing to be an abridgement of some ancient history of Sankara Acharya's controversial exploits. By one Mādhava who calls himself Abhinavakṣhīra. His preceptor was Vīlrama Tirtha. It contains the substance of 3772 *ślokas* distributed into 16 chapters. The manuscripts described here and under No CCCX belong to the Schore School.

Another *Śaṅkara vijaya* is attributed to Chidvilāsa, disciple of Śaṅkara A'chārya Mackenzie Collection, Vol. I, pp. 98 and 99.

CCCX.

DIPIMĀ.

Or *Śaṅkara digvijaya dīpimā*. A commentary on No. CCCIX. By Dhanapati Miśra, or Dhanapati Sūri simply, son of Rāmakumāra Miśra, son-in-law of Sadānanda Vyāsa, and disciple of Gopāla Tīrtha. These scholia, which were written in the year 1855 of Vikramāditya, are equivalent, in matter, to 6,458 *ś'lokaś*

MĪMĀNSĀ PHILOSOPHY.

I.

MĪMĀNSĀ-ŚŪTRA.

Aphoristic canons, in twelve books, on the interpretation of the Veda. They are ascribed to Jaimini, the *muni*. Leaves 40, *ślokas* 1,150. Ben. Coll.

In 1831, Dr. J. R. Ballantyne, of the Benares College, published the first fasciculus of a work designed to embrace these aphorisms and extracts from the commentaries, in Sanskrit, with an English translation of the whole. This fasciculus comprehends only the first quarter of the first book; pp. 36, 8vo

Besides the commentaries about to be described, there is said to have been another, entitled *Bhāṣya*, by one Karavinda. The *Soma-śāstra-kārikā* is my warrant for this statement.

II.

SĀHAKA-BHĀṢYA.

A commentary on No. I. By Sabara Svāmīn. Leaves 461, *ślokas* 22,000 Ben. Coll.

Kṛṣṇa Dera states, in the *Tantra chūḍimani*, that a *vr̥tti* was composed on this work, by Upavarsha. Probably it has perished.

III.

TANTRA VĀRTIKA.

A commentary on No II, which it begins to annotate at the second quarter of the first book. See No VII. *infra*. The first four books of the present work bear, collectively, the titles of *Tantra śikā*, *Mīmāṃsā-bhāṣhya vārtika*, *Mīmāṃsā-vārtika*, and *Guru-vākya-leśa-saṅgraha*. The last eight books are called, as an aggregate, *Tub-dushī*, *Tup śikā*, and *Laghu-vārtika*. If there be any general name for Nos III and VII, it seems to be *Sāvara bhāṣhya vārtika*. Most of this is doubtful and sufficiently improbable; but it is the result of a long investigation by the best pandits of the Benares College. The scholia under notice are by Bhaṭṭa Kumārila Swāmī. Leaves 602, *śloka*s 19,200 Ben Coll.

The author of the *Tantra chūḍāmaṇi*, or Kṛṣṇa Deva, asserts that *vārtika* is the common name of five separate works of Kumārila the *Bṛihat śikā*, *Madhyama śikā*, *Kārikā*, *Tantra-śikā*, and *Tup śikā*, these compositions diminishing, as to size, from first to last, in the order in which their appellations are here arranged. The same authority says that *Tantra vārtika* is another name for *Tantra śikā*, and that the *Tup śikā* is likewise denominated *Tantra ratna*. Kṛṣṇa Deva further alleges that the *Vārtika* has been annotated by Bhavadēva, Anubeka, Pārthaśrathī, Someswara, the author of the *Pārdya-na*, and Paritosha.

IV.

RĀNAGA.

Otherwise known as the *Nyāya-sudhā* and *Sarvānandya-lārini*. A commentary on No III. By Someswara Bhaṭṭa, son of Madhava Bhaṭṭa. Of this work I have seen huge fragments, but neither its beginning nor its end. Ben Coll.

In the fragments above mentioned I have observed the names of the following works and authors the *Siddhānta vela* and *Brahmā-tika*, Karka and Sripati

V

VĀRTIKA KĀS IKĀ

This title is dubious The work appears to annotate No IV , but I can neither affirm this point, nor give its author's name, from the small pieces of it which have offered for inspection Ben Coll

VI

MITAKSHARA

A commentary on No IV By Goṣāla Bhatta Only a trifling fraction of this work has been inspected Ben Coll

VII

MĪMĀNSĀ S LOKA VĀRTIKA

A partial commentary on No II This work though a portion of No III,—being the first quarter of its first book—seems to be generally disregarded by the scholasts who have annotated the *Tantra tarta* It is explained by itself and it is therefore here considered separately It is in verse The only detached copy which has been examined is defective Its author is, of course, Bhaṭṭa Kumārila Svāmī Ben Coll

VIII

NYĀSA RATNĀKARA

A commentary on No VII By Parthasarathi Miśra son of Yajñatma Miśra I have seen only a part of it Ben Coll

IX.

NYĀYA-RATNA

Or *Nyāya-sangraha* It seems, from some slight indications, to be an abridgement of No VIII. but this is very uncertain. The author's name does not occur in the few leaves which are all of it that has been seen. V. P.

X.

VĀRTIKĀBHĀṢAṆA.

Otherwise called *Ṭup śikā-tyāḥhyāna* A commentary on the last eight books of No III. By Venkaṭeṣvara Dikṣita, son of Govinda Dikṣita, and younger brother and pupil of Jayanārāyaṇa Dikṣita. The sole MS which has been consulted is fragmentary. Ben Coll.

XI.

NĪĀYA RATNA-MĀLA

An abridgement of No III. By Parthasārathī Mīśra, son of Jaynātmā Mīśra. The only copy of it to which I have had access is defective. Beo Coll

XII

NYĀYA KĀRANĀ

A commentary on No XI, which, it appears from the present annotations, vindicates the doctrines of Bhaṭṭa against those of Prabhākara, or Guru. By Rāmānuja A cārya. Only one in perfect copy of it has fallen in my way. Ben Coll

XIII

ŚĪSTRA DĪPIKĀ

A commentary on No I, which it commences to elucidate at the second quarter of the first book. By Parthasarathī Misra, son Yajnatma Misra. Two complete manuscripts belonging to the Benares College were transcribed in the *Samvat* years 1711 and 1755, respectively. A third manuscript, imperfect, of the same institution, bears the date of *Samvat* 1694. The copy of 1755 contains 13,000 *ślokas*, in 325 leaves.

XIV

SIDDHĀNTA-CHANDRIKĀ

Otherwise denominated *Yukti-sneha prapuranī*. It is the oldest commentary, according to the declaration of its author, on No XIII. This work purports to have been composed in the year 1600 of *Vikramirka*. By Rāmākṣishna Bhaṭṭa, son of Mādhava. The latter, accompanied by his wife Prabhavati, came to Benares, to study. His father was Nārāyaṇa whose parents were Bhairava and Puṇī Devi. Bhairava was son of Janārdana and Gangī Devi. Janārdana was son of Nitrasarman, who was son of Śivadhīva. This family was of the *gotra* of Parāśara, from which sage and from Vasishṭha, Vatsa, Kutsa, Saṃjīva, Bhṛigu and Gōtama the Brahmans of Mālava, the ancestral home of the author, are affirmed, by him, to deduce their origin. Rāmākṣishna Bhaṭṭa states that while residing at Benares, he received from Rājārāja Gopāntha the title of Bhaṭṭa; and that Balāphadra, spiritual guide of one of the Gajapati sovereigns, bestowed on him, in the royal court, the surname of Panditaromana, in consequence of his composing a treatise called *Pratīpa mīrtava*. The author had a son, Viswanātha Bhaṭṭa by whom a portion of the imperfect copy of this work which I have examined was transcribed.

M S D

The *Pratapa māṇḍana*, or *Praudha pratāpa māṇḍana*, above referred to, treats of the appropriate seasons for the worship of Viṣṇu. It professes to have been written by Pratyānandha Gaṅgapatī, by which we now know that it is to be understood that he only patronized it. The ancestors of this ruler are given, in the work in question, as Puruṣhottama Deva, son of Kapilesvara Deva, who reigned in the city of Kaṭakavāṇinasi, on the banks of the Chitrotpalā river, in the country of Utkala. Pratāparudra is called sovereign of Kārnāṭa, Kerala, Varāga (? sic), and Chola. As he died during the first quarter of the sixteenth century, the various treatises laid under contribution for the compilation of the *Praudha pratāpa māṇḍana* must be of still earlier date. Some of these are the *Hemadri*, *Kalpavṛkṣa*, *Ratnakara*, *Muktasharā*, *Madhaviya*, *Smṛiti chandrika*, *Aparāṇḍa*, *Smṛityartha sara*, *Paryāṭa*, *Kaladarsa*, *a work by Ananta Bhaṭṭa another by Devadāsa, &c &c. The copy of Rāmakṛishṇa Bhaṭṭa's work from which this information has been gathered, was made in the Śaka year 1336. It belongs to the library of the Benares College.

XV

SĀSTRA DĪPĪKA PRABHUK

A commentary on No XIII. By Vaidyanātha, son of Rāmachandra, of the Tatsat family. It was composed in the Samvat year 1767. Leaves 275, ślokaś 9,000. Ben Coll.

If the date just given be correct, there is no reason to suppose this Rāmachandra to be identical with Rāmachandra Bhaṭṭa, of the Tatsat family, author of the *Āṣṭīya ratnāvalī*, a treatise on the duties appropriate to holidays. The latter was son of Viṭṭhala Bhaṭṭa, who was son of Bālakṛishṇa Bhaṭṭa. See No LIV infra.

A Vaidyanātha, son of Rāmachandra wrote a commentary on the *Kaṭya pradīpa* entitled *Prabha*.

XVI

BHATTA DINAKARA

It is not known, at this writing, to hear any more specific title. A commentary on No VIII, including strictures on earlier expositions of the *Mīmāṃsā*. By Bhaṭṭa Dinalara, son of Ramakrishna Bhaṭṭa and Uṣa. Ramakrishna's father was Nirivana Bhaṭṭa, the Mīmāṃsala, son of Rāmeswara Bhaṭṭa of the line of Viswamitra. Nothing more than pieces of these annotations has been obtainable for examination. M S D

Dinakara is an author of great repute. The law treatise entitled *Prayas chuddodyota* is his. For words by various of his kinsmen proved and presumed, or conjectural, see Nos VIII, XI, XXXIV, and LI infra, &c.

It will be seen by referring to No XVIII infra, that Dinakara Bhaṭṭa is also called Divakara. The latter is the name of several well known writers. One Divakara Bhaṭṭa, surnamed Hale, who had an elder brother Balam Bhaṭṭa, was author of the *Dana chandrika*. His mother was Gangā, and his father was Mahadeva Bhaṭṭa, son of Ramesa Bhaṭṭa or Rameswara Bhaṭṭa. But there is another Divakara Bhaṭṭa, whose family for the number of its literati was probably never surpassed in India. His was the line of Bharadvāja, vulgarly corrupted to Bhārade. He had two sons, the elder of whom was Srirama Bhaṭṭa. The younger was Vaidyanātha Bhaṭṭa, who is not to be confounded with Vaidyanātha Piyagunde Bhaṭṭa son of Mahādeva Bhaṭṭa and Uma and husband of the famous Lalshmi Devī, nor with Vaidyanātha Pāyagunde Bhaṭṭa who was a disciple of Nāgesa Bhaṭṭa, was author of the *Alankara chandrika*, and was son of Rāma Bhaṭṭa and father of the Balam Bhaṭṭa to whom we owe a commentary on the *Mitākshara* of Vyāsaśara. The Dinakara Bhaṭṭa in question was son of Mahadeva Bhaṭṭa son of Balakrishna Bhaṭṭa the rhetorician son of Mahadeva Bhaṭṭa son of Nirivana Bhaṭṭa, who with Raghunātha Bhaṭṭa, was son of Mudhava Bhaṭṭa son of

Ramakrishna Bhatta Divakara's mother was daughter of Nilakantha Bhatta, son of Sankara Bhatta, son of Nārāyaṇa Bhatta, son of Rāmeswara Bhatta. A Nārāyaṇa Bhatta,—the one last mentioned it is supposed,—son of Rāmeswara Bhatta, had two younger brothers, Śrīdhara Bhatta and Mādhwā Bhatta, of whom the latter had three sons Viswanātha Bhatta Raghunātha Bhatta and Prabhākara Bhatta of the Gādhi family. Divakara wrote the *Dharma śāstra sudhā nīdhī* in the *Samvat* year 1740. An imperfect copy contains sections of it, often met with as independent treatises entitled *Prāyaścitta muktaśālī*, *Tīthyarka*, *Śraddha chandrika*, and *Ācharakā*. Its divisions are called *prakāśa*. The author's son Vaidyanātha prepared an index to it in *Samvat* 1750. Raghunātha Bhatta wrote the *Kala tattva snehāna* in the year 1677 of the era of Vikramāditya, and the *Gaya kalpa paddhati*. The author of the *Itarurka* Sankara, as being son of Nilakantha, son of Sankara Bhatta, the Mīmāṃsaka seems to have been maternal uncle of Divakara Bhatta.

VII

MAYUKHA MĀLIKĀ

A commentary on No. VIII. By Somanātha Bhatta, son of Sura Bhatta, and younger brother and pupil of Venkaṭādhri, also known as Venkaṭādhri Jaywan, Andhra Brahmins of the Nittala family. Incomplete. Ben Coll.

Colebrooke calls this work *Mayukha māla*, which may be right, no less than *Mayukha malika*. But my pandits do not consent with this distinguished orientalist in understanding Somanātha to have had for elder brother the 'high priest of the celebrated temple at Venkaṭādhri,' '135 miles west from Madras.' See *Miscell. Essays*, Vol. I, p. 299. It must be conceded that Venkaṭādhri is a strange name, but it is no more so than that of Hemādhri, which denominates an author and his work. The title *Jaywan* or sacrificial priest, is not singular.

XVIII.

S'ĀSTRA-DĪPIKĀLOKA.

A commentary on No XIII. By Bhaṭṭa Kamalākara. It is known to the compiler by a mere fragment only. V. P.

I am not able to say whether this be the work commented on by No. XII. infra.

In the *Nirnaya-sindhu*, or *Nirnaya-kamalākara*, by Kamalākara Bhaṭṭa, the author calls himself son of Rāmakrishna Bhaṭṭa and Urmā, and younger brother of Divākara Bhaṭṭa, which is, in this place, another name for Dinakara Bhaṭṭa. The *Nirnaya-sindhu* was composed in the year 1661 of the era of Vikramāditya. Kamalākara also wrote the *A'hnika prayoga*, the *Dharma-tattwa*, and the *Kamalākara-tīrtha-yātrā*.

XIX.

S'ĀSTRA-DĪPIKĀ-PRAKĀSA.

A commentary on No XIII. By Sankara Bhaṭṭa, son of Nārāyaṇa Bhaṭṭa. Nothing of it but a few pages at the conclusion has been accessible to me. M. S. D

I am not prepared to say whether this S'ankara Bhaṭṭa be the same with a person so named, son of Nārāyaṇa Bhaṭṭa and Pārvatī. The latter Sankara was a resident of Bezares. He is known as the author of the *Sara-dharma-prakāsa*, a summary of legal decisions, for the preparation of which he acknowledges his obligation to Medhātithi, Aparārka, Viṇāśa-wara, Mādhaba, Nṛsiṃha, the *Smṛtyartha-sāra*, *Kāladarsa*, *Triśthali-setu*, and the writer of the *Chandrikā*.

Different, again, is the author of the *Pratīrka* and *Karmavipakṣa*, S'ankara Bhaṭṭa, who was son of Nilakanṭha Bhaṭṭa, son of Sankara Bhaṭṭa

XX

SĀSTRA-DĪPIKA PRAKĀSA

Also called *Sastra dipika pravesa* A commentary on No XIII By Champakanātha It is known to me by but a few leaves Ben Coll

XXI

SĀSTRA DĪPIKĀ VILĀKHYA

A commentary on No XIII By Nārāyaṇa Bhaṭṭa son of Pāmeswara Bhaṭṭa, Marahattās The copy which has been inspected is imperfect M S D

This work preceded, in time, the *Bhaṭṭa dinakara*, No XVI A Nārāyaṇa Bhaṭṭa, son of Rāmeswara Bhaṭṭa, composed a treatise entitled *Ayana nirnaya* of which I have seen some detached leaves, the *Tristhali setu* and the *Tadagotsarga* on the consecration of pools

XXII

LAGDU SIDDHĀNTA CHANDRIKĀ

A commentary on No XIII The insignificant fragment of it which has been inspected does not exhibit its author's name Ben Coll

XXIII

SĀSTRA DĪPIKĀ KROPA

Stray notes on No XIII Their author is not mentioned in the single and fragmentary MS which has come to hand V S K

XXIV.

BHĀṬṬA-DĪPIKĀ.

A commentary on No. I., which it begins to expound at the second quarter of its first book. By Khanda Deva. Leaves 562, *slokas* 23,000 Ben. Coll.

XXV.

BHĀṬṬA-DĪPIKĀ-PRABHĀVALĪ

A commentary on No XXIV. By Sambhu Bhāṭṭa, pupil of Khanda Deva, or Śrīdharendra, who died at Benares in the year 1722 of Vikramāditya. This work was completed in the *Samvat* year 1764. The only copy which I have consulted is imperfect Ben Coll.

The *Kāla tattva-vivechana-sāra sangraha* describes itself as being by Sambhu Bhāṭṭa, son of Bālakrishna Bhāṭṭa, and pupil of Khanda Deva. The *Kāla tattva vivechana sāra-sangraha* is an epitome of Raghunatha Bhāṭṭa's *Kāla-tattva-vivechana*

XXVI

MĪMĀNSĀ-NAYA VIVĒKA

A commentary on No I By Bhavanātha Misra. The MS. examined is defective Ben Coll.

Colebrooke inadvertently speaks of this work under the name of *Mīmāṃsā-nyāya viveka* Miscell Essays, Vol I, p 299

XXVII

MĪMĀNSĀ NAYA-VIVĒKĀLĀNKĀRA.

Or *Naya vivekālankāra* A commentary on No XXVI By Dāmodara, pupil of Mādhava Yogi. I know it from only a fragment. Ben Coll.

XXVIII.

MÍMÁNSÁ NAYA-VIVEKA-DÍPIKÁ

Otherwise called simply *Naya-uccha-dípiká*. A commentary on No XXVI. By Varadaraja, son of Ranganátha, and disciple of Sudarśana A'chārya, of the line of Atri. A mere piece of it has come to light. Ben Coll.

XXIX.

MÍMÁNSÁ-NAYA-VIVEKA-S'ANKÁ DÍPIKÁ.

Or *Naya-uccha-s anka-dípiká*. Apparently a commentary on No XXVI. By one Sankara, disciple of Rāmārya and Govinda Upādhyāya. A few leaves only of it have been seen. Ben Coll.

XXX.

MÍMÁNSÁ KAUSTUBHA.

A commentary on No I. In time, it precedes No XXIV. By Khandā Deva, son of Rudra Deva. Of this very voluminous work I have seen but a small portion. Ben Coll.

XXXI

BṚHAT

A commentary on No I. By Prabhākara Guru. Known to the compiler from a few scattered leaves only. V S. K.

XXXII.

TANTRA-RATNA

A commentary on No I. By Pārthasārathi Miśra. I have inspected only a fragment of it. Ben Coll.

LXXIII.

ŚĀSTRA-DĪPIKĀ.

A commentary on No. I. By Prabhākara, disciple of Viswanatha. A small piece of it is all that has been accessible.
F E II

It cites the *Nyāya-sudhā*. Its author is not to be confounded with the very much more ancient writer, Prabhākara Guru. See No. XXXI. supra and No. LXXIV infra

XXXIV

BHĀṬṬA-CHINTĀMAṆI

A commentary on No. I. By Visweswara Bhāṭṭa, better known as Gāgā Bhāṭṭa. The copy inspected is imperfect.
M. S. D.

Gāgā Bhāṭṭa was son of Dinakara Bhāṭṭa, whose parents were Rāmākṛishna Bhāṭṭa and Umā. This information has been obtained, independently, from Dinakara's *Viśhama-tyākhyā*, which expounds the *Rig artha-sāra*, a collection of the passages of the *Rig-veda* adduced in its *Brāhmaṇa*. Dinakara also began the *Dinakara-dyōta* or *Sua-dyumanī dīpikā*, a treatise of law, undertaken at the instance of Śiva, a Chhatrapati Rajā, that is to say, one of the princes of Satāra. Visweswara Bhāṭṭa completed the work. The ancestors of Visweswara, commencing with the first known, are, as there stated, Rāmeswara, Nārāyana Bhāṭṭa, Rāmākṛishna Bhāṭṭa, and Dinakara. And see No. XVI supra. Gāgā Bhāṭṭa wrote the *Sudroddyōta*

XXXV

PRAKĀŚIKĀ

A commentary on No. I. By Ramākṛishna, disciple of Akhobalā Sastri or Bodhānandakṛishna. A fragment only of it has come to hand. V P

XXXVI.

Mīmāṃsā-śūtra-dīpīti.

A commentary on No. I. By Rāghavānanda Sarasvatī, disciple of Adhvaryu Bhagavatkṛda, disciple of Viśveswara. No more has been seen of it than a few leaves. Ben. Coll.

XXXVII.

Mīmāṃsā-kautukhala-vṛtti

A commentary on No. I. By Vāsudeva Adhvarin or Vāsudeva Dīkṣhita, pupil of Viśveswara, and son of Mahādeva and Annapūrnā. The author was a retainer to one Ananda Rāya, whose ancestors, for five generations, had been served by the author's progenitors. Ananda Rāya was minister of the Rājās Sarabhajī and Tukojī Bhonsale, and of the prince of Chola. This work I know only in a fragmentary condition. Ben. Coll.

XXXVIII.

Mīmāṃsā-śāstra-variaswa

A commentary on No. I. In the few fragments of it which have been examined its author's name does not occur. V. P.

XXXIX.

Nāṭya-ratna.

A commentary on No. I. I have seen only a few leaves of it, from which it is not to be ascertained who was its writer but his preceptor was one Chintāmani. V. P.

XL.

NĪĀYA-BINDU.

A concise commentary on No I. By Vaidyanātha, son of Rāmachandra, of the Tatsat family. Leaves 139, *s'lokas* 3,500. Ben. Coll.

XLI

S'ĀSTRA-MĀLĀ-VṚITTI.

A commentary on the *S'āstra mālā* of Kamalākara Bhaṭṭa, which is a commentary on No I. See No XVIII. *supra*. By Ananta Bhaṭṭa, son of Kamalākara Bhaṭṭa and Lakshmi. Kamalākara was younger brother of Dīnākara Bhaṭṭa, and son of Rāmakrishna Bhaṭṭa and Umā. See No. XVI. *supra*. Leaves 250, *s'lokas* 5,100. Ben. Coll.

Though I have seen six or eight copies of these annotations, with their text interspersed, I have never found the latter in a detached form.

Ananta Bhaṭṭa wrote the *Rāma-kalpadruma*, a law-work.

Different from the Ananta Bhaṭṭa above named, and from any other mentioned in this work, is Ananta Bhaṭṭa,—son of Nāgdeva Bhaṭṭa,—author of an epitome of the *Pancha-tantra* or *Panchopākhyāna*, entitled *Kathāmṛta-midhū*. I possess a copy of it.

XLII

MĪMĀNSĀ-BĀLA-PRAKĀSA

An abridgement of No I, with comments By Sankara Bhaṭṭa, son of Nārāyaṇa Bhaṭṭa. Leaves 168, *s'lokas* 3,360. M. S. D.

This treatise cites the *Ranaka, Tantra-raṇa, Adhikarana-raṇa mālā, S'āstra-dīpikā prakāsa*, Someswara Bhaṭṭa, Viṣṇuśeṣanāra, Hemādri, and Mādhyama Achārya

XLIII.

DHARMA-VICHÁRA-SANGRAHA.

An abridgement of No. I. By an anonymous author. Leaves 34, *s'lokas* 700. V. P.

XLIV.

LAGHU-VÁRTIKA.

A metrical epitome of No. I. By Bhaṭṭa Kumāṛila. Leaves 27, *s'lokas* 500. M. S. D.

XLV.

LAGHU-VÁRTIKA-TÍKÁ.

A commentary on No. XLIV. The author's name is not mentioned in the only copy, an imperfect one, of this work that has been examined. M. S. D.

XLVI.

MÍMĀNSĀ-SĀRA-SANGRAHA.

An abstract, in verse, of No. I. By Bhaṭṭa S'ankara. This work reckons just one thousand topics in the *Mīmāṃsā*, and allots one *páda* or verse of an *anushṭubh* stanza to each of them. Leaves 16, *s'lokas* 250. M. S. D.

XLVII.

ADDHAKAṬA-CHANDRIKÁ.

An abridgement of No. I. By Rudra Bhaṭṭāchārya, son of Vidyānāṭha Bhaṭṭāchārya. The MS. examined wants the beginning, and its leaves are not numbered continuously. Ben. Coll.

XLVIII.

LAUGHU-CHINTANA.

An epitome of No. I. By Rághava Deva, pupil of one Ganes'a. The copy which has been consulted is defective. Ben Coll.

XLIX

MÍMÁNSÁ-NYÁYA-PRAKÁSA.

More usually called the *Apadevī*. An elementary work on the *Mīmāṃsā*, of first-rate repute and great comparative currency. By Ápa Deva, son of Ananta Deva, and pupil of Govinda. The copy especially inspected was transcribed in the year 1795 of Vikramāditya. Leaves 58, *ślokas* 1,500. Ben. Coll.

The *Smṛiti-kaustubha*, a celebrated work on ceremonial observances, has, for its author, Ananta Deva, son of Ápa Deva, son of Ananta Deva, son of Ápa Deva, whose spiritual guide was Bhavad Deva, son of Ekanátha, who dwelt on the banks of the Godavari. In this work it is mentioned that the father of its author wrote the *Nyāya prakāśa*, a *Mīmāṃsā* treatise, the one above described. Ananta Deva states that he compiled the *Smṛiti-kaustubha* by command of Prince Baz Bahádur Chandra, son of Nila Chandra, son of Trimalla Chandra, son of Lakshmana Chandra, son of Rudra Chandra, son of Kalyána Chandra, son of Jnánu Chandra, of the lunar family. Lakshmana Chandra is recorded to have defeated several chieftains among the Himálayas, and to have possessed himself of their estates. Trimalla Chandra is spoken of as having been very friendly to the learned of Benares.

Professor Wilson calls the patron of the *Smṛiti-kaustubha* "Vajrabahu or Vajravara Chandra, a Rájá of Ori-sa" Mac-kenzie Collection, Vol I., p 24. I know not what authority there is for this.

L

BHATTAŚANHĀRA.

A commentary on No XLIX. By Ananta Bhatta, son of
Kṛpā Bhaṭṭa Leaves 321, *śloka*s 8,900 Ben Coll

For the author see the remarks appended to the last article.

LI

ADHIKARANA-RATNA MĀLĀ.

Otherwise called *Jaiminīya nyāya-mālā vistara*, or simply
Nyāya mula vistara A complete body of *Mīmāṃsā* doctrine,
text and commentary, in verse and prose, respectively, in twelve
books By Bhaṭṭa Mādhava, surnamed Somayājīn, generally
known as Mādhava A'ch'ārva. The copy of this work which
I have examined is imperfect in the middle Ben Coll

Professor Wilson mistakes in speaking of this work as
"Mādhava's commentary on the *Nyāya mālā vistara* of Jaimini"
See his Translation of the *Rig veda*, Vol II, p 210, foot note

LII

VIMĀṆŚA PARIBHĀṢHĀ

An elementary treatise on the *Mīmāṃsā* By Kṛṣṇa Dīk-
ṣhita Leaves 14, *śloka*s 550 M S D

LIII

PĪṬHA MĪMĀṆŚARTHA-SAṆGRAHA

An introduction to the *Mīmāṃsā* By Laugākṣhi Bhāskara.
Leaves 15, *śloka*s 450 F E II

LVI.

TANTRA-CHÚPAMANI.

Otherwise designated *Dharma-mīmāṃsā-saṅgraha*. An introduction to the *Mīmāṃsā*. By Kṛṣṇa Deva, son of Rāma A'chārya. The MS. examined, which is defective, purports to be in the handwriting of Bhāvá Ganesa Dīkshita, son, as he describes himself, of Bhāvá Viś'vanātha Dīkshita. V. P.

LVII.

MĪMĀṆSĀ-STABAKA.

The elements of the *Mīmāṃsā* system. By Rāghavānanda, pupil of one Śrīpāda. I have seen only a few leaves of it. Ben. Coll.

LVIII.

BHĀṬṬA-BHĀṢAKA.

A concise account of the various *Mīmāṃsā* schools and their doctrines. By Jīva Deva, son of Āpa Deva. Leaves 125, *s lokas* 2,500. Ben. Coll.

LIX.

BHĀṬṬA-BHĀṢHĀ-PRAKASIKK.

An index to the terminology of the *Mīmāṃsā*. By Nārāyaṇa Tīrtha or Nārāyaṇa Muni, pupil of Śivarāma Tīrtha. Leaves 44, *s lokas* 1,400. Ben. Coll.

LX.

VEDA-PRAKÁŚ'A.

A treatise, in three chapters, on various *Mīmāṃsā* matters, but more especially on inculcation and on the termination of the imperative mood. By Satyānanda Tīrtha Yati, pupil of Rāmakṛṣṇānanda Tīrtha. Leaves 16, *s'lokas* 1,500. M. S. D.

LXI.

PĀRĀRTHYA-VIVECHANA.

Or *Pārārthya-nirṇaya*. On the injunctive character of the *Veda*. By a disciple of Rāma Tīrtha, whose name is not to be found in the only fragment of the work that has come to hand. Ben. Coll.

LXII.

MĪMĀṆSĀRTHA-PRAŚĪPA.

A disquisition on the provableness of the *Veda*. By S'an-lara Sukla. It contains the substance of 800 *anushtubh* stanzas. Agra College.

LXIII.

JṆĀPTI-PRĀMĀṆYA-VĀDA

A dissertation on the verification of cognition, according to the *Mīmāṃsā*. The only copy which has been consulted wants the beginning, and the author's name is not given at the end of the treatise. Leaves 29, *s'lokas* 600. V. S. K.

LXIV

APURVA VĀDA-TIPPANĪ

Annotations, by an anonymous writer, on an unknown work entitled *Apurva vāda*, the subject of which appears to be the moral relation of cause and effect. Leaves 134, *ślokas* 2,000
T S

LXV

DEVĀTA SWARŪPA VICHĀRA

Discussing the import of the word *devāta*, as employed in the *Mīmāṃsā*. By Ananta Deva, son of Apa Deva. Leaves 32, *ślokas* 600. Ben Coll.

LXVI.

DĀLĀDĀLĀKṢHEPA-PARIDĀNA

On the comparative dignity of the various gods invoked in sacrifice, &c &c. By Ananta Deva. Leaves 23, *ślokas* 732.
V S A

This work cites As iditya, who is mentioned as a commentator on the *Chhandoga parāśiṣṭa*. It also names one Narāyana, as having annotated the *Mīmāṃsā-sūtra*.

LXVII

SOMA VĪHĀRA KĀRIKA

An expansion, in verse, of one Mandana's memorial couplets on the construction of altars. By an anonymous author 36 *anushṭubh stanzas*. V P

Mandana's couplets have not been obtained

LXVIII.

SOMA-VIHÁRA-KÁRIKÁ-VIVARAṆA.

A commentary on No. LXVII. The name of the writer is unknown. Leaves 16, *s'lokas* 300. V. P.

LXIX

ARPAṆA-MÍMÁNSÁ.

A treatise on sacrifice. By Bāvā Deva, son of Bāla Deva. Leaves 14, *s'lokas* 280. T. S'.

LXX.

KARMA-BHEDA-VICHÁRA

A dissertation on sacrifice and kindred ceremonial observances. The MS. inspected contains only the commencement of the work, and its author's name is not given there. V. S. K.

LXXI

SÁNKARYA-KHANDANA.

It discusses the subject of combinations of sacrifices, &c, dissuading from the practice By Ananta Bhaṭṭa. Leaves 14, *s'lokas* 310. V. S' K

LXXII

HINSÁ-VÁDA.

This work treats of the import of the phrase 'slaying' Its authorship is unacknowledged. Leaves 33, *s'lokas* 700. Ben. Coll.

LXXIII.

PISHṬA-PAS U-MĪM ĪNSĀ.

On sacrificing farinaceous effigies of animals, instead of living creatures. By Nārāyaṇa Pandita, son of Viś'wanātha Pandita. Leaves 8, *slokas* 275. Ben. Coll.

LXXIV.

PATOGRAHA-SAMARTHANA-PRAKĀRA.

A treatise advocating the substitution of milk for intoxicating spirits, in the rite called *Vājapeya*. By Vāsudeva, son of Prabhākara Bhaṭṭa. Leaves 5, *slokas* 127. V. S. K.

This work cites the *Trikāṇḍa-maṇḍana*, *Sauśrāmaṇi*, and Vynāśeswara's *Mūlāḷsharā*.

In an imperfect copy of the *Trikaṇḍa-maṇḍana*—a disquisition on various ritual concerns—which the compiler has examined, the following works and authors are referred to by name: *Durga-iritti*, *Smṛiti-chandrikā*, *Nārāyaṇa-iritti*, *Deva-grantha*, *Yajña-pārsava*, *Prāyasa-chitta-pradīpa*, *Chhandoga-pariśiṣṭa*, *Śraddha-mayukha*, *Deva-yājñika*, *Karma-dīpa*, *Rudradatta's bhāṣhya*, *Bhava's bhāṣhya*, *Rāmāṇḍāra's bhāṣhya*, *Satyāśhādha*, *Bhaṭṭatrayajna*, *Hariswāmin*, *Renuka Acharya*, *Pārashara Acharya*, *Bhaskara Bhaṭṭa*, *Bhavanāga*, *Mādhava Acharya*, and *Nilakantha*, surnamed *Mīmāṃsāsiromani*.

LXXV

UPAKRAMA-PARĪKṢANA

A discussion of the relative importance attaching to right initiation and to the proper completion of ceremonies. By Apayya Dikshita, son of Rangarāja Adhvarin, of the family of Bharadvāja. Leaves 68, *slokas* 1,100. V. S. K.

LXXVI

NIYOJYĀNWAYA NIRUPANA

An essay on some not very obvious topic of the *Mīmāṃsā*
By Śiromani Bhattacharya Leaves 6, *śloka*s 105 T S

LXXVII

DWAITA NIRNAYA

A treatise of unascertained character, on some point connected with the *Mīmāṃsā* The copy which has been consulted contains the beginning only, where the author's name does not occur V S K

This work* quotes the *Sastra dipika*, *Tantra ratna Nyāja ratna mala*, *Tantra sara*, Bhaṭṭa Someswara, Īrthasārathi Misra, and Bhavadeva

LXXVIII

MĪMĀNSĀ TATTVA CHANDRIKA

Its subject seems to be a variety of *Mīmāṃsā* topics The defectiveness of the MS renders any more definite description impracticable By Gopāla Bhaṭṭa Ben Coll

LXXIX

CHINTYA SANGRAHA

A critique on the current expositions of certain points of the *Mīmāṃsā* By Bhaṭṭa Sankara Bindu The copy which has been inspected was transcribed in the year 1729 of the era of Vikramāditya Leaves 5, *śloka*s 177 Ben Coll

LXXX

VIDHI-RASAYANA

A confutation, in verse, of the *Mīmāṃsā* as expounded by Bhaṭṭa Kumārila By Appayya Dīkṣhita, son of Rangarāja Dīkṣhita, of the line of Bharadwaja The copy inspected is imperfect M S D

In another defective MS of this work, which I have consulted at Saugor, its author is called Appai Dīkṣhita It has already been seen that his name is very variously written

LXXXI

VIDHI-RASAYANA SUKHOPIYOJINĪ

A commentary on No LXXX, by the author of the same. The sole copy which has been examined is but a fragment Ben Coll

LXXXII

DHARMA VIVARANA

This is, perhaps another commentary on No LXXX I have seen but a few leaves of it and they do not contain its author's name Ben Coll

LXXXIII

MĪMĀNSĀ VIDHI BHUṢHANA

A refutation of No LXXX By Gopāla Bhaṭṭa, son of Menganaṭha Bhaṭṭa, son of Krishna Bhaṭṭa Leaves 127, *ślokas* 3,500. Ben Coll

LXXXIV.

VIDHI-RASĀYANA DÚSHAYA

Another refutation of No. LXXX By one Sankara The copy inspected contains but a few leaves of its commencement V S' K.

LXXXV.

PRAKARAṆA-PANCHIKĀ.

Or *Sālikā*. A defence of the developement of the *Mīmāṃsā* by Prabhakara, or Guru. By Sālikanātha Mīra Mahāmahopādhyāya, pupil of Prabhakara, whose views the author accepts and expounds. The copy examined is defective V S. J

This work is in five sections, four of which are entitled *Naya-vīthī*, *Pramāṇa-parāyana*, *Nirmalānyana*, and *Nyāya-suddhi*. It cites the *Mīmāṃsā-jīva-raksha*.

THE S'AIVA PHILOSOPHY.

I.

SIVA-SŪTRA.

Or *Spanda-sūtra*. Aphorisms of the *Saiva* philosophy; seventy-two in number, in three books. They are attributed to the god Siva. In the copy of them which has been inspected, they are interspersed in their commentary, No II F E II.

Colebrooke alleges, on information derived at second hand, that the *Maheswara* sentences are in five books, and that they are denominated *Parupatisūtra*, *Maheswara-siddhanta*, and *Sūtagama*. *Miscellaneous Essays*, Vol. I, p. 406. A different set of aphorisms from that which I have seen is there intended. See the preface to this volume.

II.

SIVA-SŪTRA-TIPPIKĀ

Or *Siva-sutra-tippikā* simply. A commentary on No I By Kshemaraja, disciple of Abhinava Gupta Achārya. The manuscript examined contains the aphorisms also. Leaves 37, *ślokas* 600 F. E II

Kshemaraja relates that Vasu Gupta, who lived on Mount Mahādeva, after examining the doctrines propounded by Nāga-bodha and other teachers, rejected them. At a subsequent period, the god Siva appeared to him in a dream, and told him of a certain stone, the secret of which he was appointed to promulgate. Vasu Gupta sought and found it. Engraven thereon

was the *Sua sūtra*, an epitome of the *Suopanishad*. This he taught to Bhaṭṭa Kallāṭa and others, who adopted the new faith. He also embodied the *Sua sūtra* or *Spanda sūtra* in a metrical form, the *Spanda karika*. Kshemarāja speaks of his having himself composed *śoḥa* on the work last named, the volume being entitled *Spanda nīlaya*. The unsatisfactory character of the existing commentary on the *Sua sūtra*, by Narasara or else some royal personage, was, he says, the inducement which prompted him to write the *Sua sūtra tīmarsūti*.

The treatises named and alluded to in this work, apparently connected with the *Sara* dogmas, are very numerous. A list of most of them is subjoined.

Mṛityujid-bhaṭṭaraka, or *Mṛityujit*, by Mṛityujid Bhaṭṭaraka or Mṛityunjaya Bhaṭṭaraka verse

Vijñāna bhairava verse

Uchchhishma bhānata verse

Trika hrīdaya verse

Malinī vijaya verse.

Pratyabliṇa verse

Swachchhanda by Bhaṭṭaraka verse

Timirodghaṭa verse

Bharga śikha verse

Līra bali verse

Purīśaśtra prose

Spanda verse

Kula yukti verse

Lakṣmī kulārāsa verse

Chandra jnana prose

Spanda nīlaya

Jñānottara verse

Tantra sādabhava verse

Śrīka ṣṭhīya saṅhita or *Śrīkṛānti* verse

Maṇḍana prose

Sadasiva pāda prose

Devī yamala tantra verse

Kula ch danam verse
Isa arira bhavata verse
Siddha jama verse
Saria mangula verse
Nai suasa verse
Sarvagumopanishad prose
Iyana bhassaraka verse
Arajana ja stotra verse
Kalika krama or *Kali krama* verse
Trika sara ver e
Kula panchasikā verse
Tantra garbha verse
Tattvārtha
Chintamani verse
Kula ratna mala verse
Lila sara ver e

Kshemaraja further names his own *Swachchhandodyota*, apparently a commentary on the *Swachchhanda*. Bhaṭṭa Kalāṭa sūriti Vyāsa Bhaṭṭaraka, Bhaṭṭa Nārāyaṇa, Mṛityujī Ampiteśa, Natha, and the *Paritirika* and *Tantraloka* of his own spiritual preceptor at the third remove, Someswara.

The relation in which Someswara stood to Kshemaraja is expressed by *parameshthin*. The guru of a guru is called *parama guru* his preceptor *parameshthi guru*, or simply *parameshthin* and his *parameshthi guru*.

III

SI ANDA VIVRITI

A commentary on the *Syandartha sutra* is a metrical treatise of an author whose name was unknown to the scholar. By Rajamahāśrī is a disciple of Vasu Guṇṭa. Leaves 13 a folio
 1200 1 1 11

This work names or cites the treatises and authors following the *Isvara pratyabhijnā*, its *Jñāna garbha stotra*, the *Pārameswara*, *Mālinī-vijaya*, Bhatta Kallata, Bhatrihari, and Śānti Guru

IV

PARAMĀRTHA-SARĀ

Or *Adhāra-kārikā*. A metrical exposition of the *Saua* philosophy By Abhinava Gupta. Leaves 10, 103 *śrya* stanzas. F. T. H.

Mallinātha, in his commentary on the *Kumāra-sambhata*,—Calcutta edition of 1907 *Samsat*, p 6,—names Abhinava Gupta as an authority in music

APPENDIX.

THE YOGA PHILOSOPHY.

Insert the following after No. XXVII., at p. 15.

SWAROOPĀ-YOGA.

A metrical essay on the tubular conduits of the body, recognised by the *Yoga*, with directions for their employment. By BĀVĀ ŚĀSTRIN, of Barodā in Gujerat. Leaves 3, *ś'lokas* 125. K. R. S.

KRIYĀ-YOGA.

Considerations on absorption according to the *Yoga*. By Viṭṭhala A'chārya. Leaves 3, *ś'lokas* 28. F. E. H.

Note to p. 17, l 14:

Another Sundara Dera, son of Govinda Dera and disciple of Viśvarūpa Tīrtha, has written a metrical *Yoga* work entitled *Haṭha-tattwa kaumudī*. See Professor Weber's Berlin Catalogue, p. 196.

Note to p 18, l 10.

For the *Amanaska-yoga-utārana* see Professor Weber's Berlin Catalogue, p. 195

P. 19, l 7. Add as under

Mallinātha, in his commentary on the *Kumāra-sambhara*,—at pp 80 and 81 of the Calcutta edition of 1907 *Samrat*,—cites two *Yoga* works, in verse—the *logāchara* and the *loga-sara*.

THE NYAYA PHILOSOPHY

Note on p 24, l 6

Gopinatha was son of Thal kura Bhavanatha, of the Goghota family Professor Westergaard's Codices Indici Bibliothecae Regiae Havnensis, p 8

Note on No XVIII, at p 24

Besides the commentaries on the *Nyaya siddhanta manjari*, described in this volume, there is one entitled *Amada* The author lived after Gopinatha, whom he frequently cites Professor Westergaard's Codices Indici, &c, p 9

Note on No XXIV, at p 26

Erase this article The work which it erroneously describes will be found under No LXVIII, at p 81

Note on l 4 of p 31

Raghunātha Bhattacharya also has the title of Tārīkhasiro-
mani

Note on p 33 l 2 ab infra

Mahadeva Pandit's master was Sitikantha.

Note on No LIV, at p 34

Jayarāma was pupil of Ramabhadra Bhattacharya

THE VAISĒSHIKA PHILOSOPHY.

P. 66, l. 6. Dāmodara was half-brother of Mahes'a.

P. 69, l. 24. Add as follows :

SŪRATA-KALPATARU.

A commentary on the *Tarka-dīpikā*, No. XXI. By Śrīnī-vāsa Bhaṭṭa, of Benares. The author's patron was Rājā Śūrata Sinha, the prince of Bīkāner, so called, who ruled in the latter half of the last century. Leaves 47, *ś'loka*s 1,400. T. S'.

Note on l. 8 of p. 81 :

I know of another work called *Ratna-kos'a*, a collection of aphorisms of definition, by one Pṛthwīdhara A'chārya.

THE VEDĀNTA PHILOSOPHY.

Note on No. XIII, at p. 89

Different, I believe, from the *Bhāṣhya-ratna-prabhā* is the *Vīraṇopanyāsa*, which is likewise a commentary on No. II., and also has Rāmānanda Saraswatī for its author. There is a fragment of it in the library of the Benares College.

Add, after No. XIV, at p. 90.

S ĀRĪYANA-BHĀṢYA-VĀRTIKA.

Or *Nārāyaṇa-vārtika*. A supplement to No. II. By Nārāyaṇa Saraswatī, disciple of Govindānanda Saraswatī. It was written in the year 1693 of the *Kali yuga*, corresponding to A. D. 1592. The copy examined wants the beginning, and its pages are not numbered continuously to the end. Ben. Coll.

Note on the *Saṅkṣhepa śārirāka*, at p. 90.

This work was written in the year 1667 of Vikramāditya

For a commentary on it, additional to those which I have spoke of, see Professor Weber's Berlin Catalogue, p. 177.

The ensuiog is to follow No XXII, at p 92

BALĀ-BODHINĪ-BHĀVA-PRAKĀŚIKĀ

Notes on Sankara Achārya's *Bālā-bodhinī*, which I have not seen, said to summarise the logical portions of the *Śārirāka-mīmāṃsā-bhāṣya* By Rāmachandra Saraswatī, pupil of Nārayana Pandit and disciple of Raghunatha Saraswatī Leaves 11, ślokaś 420. Beo Coll

* Note on No XXIII, at p 92

In addition to Rāmānuja's works, there mentioned, and elsewhere in this volume, I have heard of his *Nyāya siddhanta*, *Nyāya parīśuddhi*, *Sārīrtha siddhi*, *Kaṇṭhakoddhāra*, *Sata-dushani*, and *Chanda māruta*

According to the *Prapannāmṛta*, of which I possess an imperfect copy, Rāmānuja was son of Nṛsiṃha Achārya, of the line of Kuṣiṃha but it is otherwise stated that his father was Kesava Achārya, of the family of Hārta. Kesava's wife was Kāntimati, and she had a brother Sailapūrnīya. The wife of Rāmānuja was Rakṣhakāmbī. He was born in the city of Bhutapurī. His secular instructor was Yadava Acharya, a *dandī*, of Kāñchi. Rāmānuja's mother's sister, Dyutimati, had a son Govinda, who first lived at Śrīrangala and then at Kālāhastipura. He and Rāmānuja studied the *Vedānta* together.

The work here cited speaks of Yāmuna Achārya, of Rāṅga-kahetra, as being teacher to one Kauchipurna. Yāmuna was of the Turya family, from a Sabari mother, and wrote the *Śloka ratna*. Mention is also made of one Parasara as author of the *Purana-ratna*

Insert the following after No. XXVI, at p. 93 :

ANUBHĀSHĀ-SŪTRĀṆA.

Or *Brahma-sūtrānubhāshya vāraṇa*. A gloss on Vallabha's *Brahma-sūtrānubhāshya*, No. XXVI. By Giridhara. The copy inspected is defective. F. E. H.

Note on No. XXXIX, at p. 96 :

For *Samanwaya-sūtra-ṛitti* read *Samanwaya-sūtra-ṛitti*. This work is not as there described, but a commentary on No. VII. The scholiast is the same who wrote No. IX., and he is called Śwānaudapūrṇa as well as A'ṇandapūrṇa. See Professor Weber's Berlin Catalogue, p. 613.

Note on No. LXX., at p. 104

Gangādhara Yati's commentary on the *Śwārāya siddhi* is referred to in the notes on the forty-second and forty-fourth stanzas of the *Atharvāna-rahasya*

Insert the following after No. LXXX, at p. 106 :

KARIKĀVALI

An abridgement, in seven *tarangas*, by an anonymous writer, of the *Nigada* of Śrīnivāsa, disciple of Niyamānanda. I have not seen the *Nigada* *Śloka* 53 F. E. H.

ADHYĀTMA ŚUBHĀ TARANGINĪ.

A commentary on the last. By Parushottamaprasāda or Parushottama A'chārya, disciple of Śrīnivāsa. This and the *Karikāvali* embrace the substance of 999 *śloka*s, in 43 leaves. F. E. H.

Note on the *Vākya ṛitti*, p. 106.

This work is in the form of a dialogue between a preceptor and his disciple.

Note on the *Nyáyāmṛta*, l. 3 of p. 113

For an account of this work,—whose author, Vyāsa Tīrtha Bindu, was pupil of Lakshmínārāyaṇa Yati and disciple of Brahmanya Tīrtha,—see Professor Weber's Berlin Catalogue, p. 181.

Note on p. 113, l. 3 ab infra:

I know not whether this be the same A'naṇḍa Tīrtha who annotated, in verse, a part of the *Ṛig-veda*. I have seen a fragment of his *Ṛig-veda-bhāṣya*.

Insert the following after No. CXL, at p. 120

GĪTĀRTHA-VIVARAṆA.

An abstract of the *Bhagavad-gītā*, No. CXXVI. By Viṭṭhalaśwara. Leaves 8, *śloka*s 128. F. E. II.

Note on the *Jīvan-mukti-niśa*, p. 133:

This work is partly *Yoga*, but *Vedānta* in a much larger proportion. It is described, by Professor Weber, as *Yoga*, in his Berlin Catalogue, p. 195.

Note on the *Dvādaśa-mahāśūlya-nirṇaya*, at p. 135.

There is a work called *Dvādaśa mahāśūlya*, by Vaikunṭha Purī, a *dandin*. See the As. Res., Vol. XVII., p. 203.

Note on the *Bhāṣa kālpaśatā* at p. 110

The *Bhāṣā-niśa* is a commentary "on a metrical treatise," &c. The *Bhāṣā-niśa-saṅgraha*, by Mudgala Bhaṭṭa, is here mentioned; also the *Khaṇḍa-puṣpa* *śikā* of Madhwa A'chārya; and Aṅka A'chārya. Mudgala refutes Mandana's theory, and advocates that of Kumārila Bhaṭṭa.

The following is to come after No. CCXLI., at p. 113

ĀRṬIKA.

On the daily duties of ascetics. By Viṭṭhala A'chārya. Leaves 2, *śloka*s 20. F. E. II.

Note on l. 13 of p. 145 :

See, for Vallabha, the *As. Res.*, Vol. XVI., pp. 86, 94, 97, and 111.

Note on l. 19, of p. 150 :

For Viṭṭhala see the *As. Res.*, Vol. XVI, p. 97.

Note on the *Tattva-tiśeka*, at p. 155 :

This work was completed at Parushottamapura, in the *Samvat* year 1604.

Insert as follows after No. CCCI., at p. 160 :

ΝΙΛΙΑ-ΔΙΣΠΑΛΙ-ΤΑΤΠΑΡΥΑ-ΤΙΚΑ.

A commentary on the *Nyāya-dīpālikā*, uninspected, which is aimed at the *Nyāya* theory. By Sukhaprakāśa Muni, disciple of Chitsukha Muni. The MS. examined is defective. Ben. Coll.

Note on No CCCIII., at p. 160 :

Though I have seen none of the commentaries on the *Khandana-khandā-khādyā*, I have heard of the three following: the *Sāṅkari*, by Sāṅkara Miśra, the *Vidyābharanī*, by Vidyābharaṇa, and the *Sīromani*, by Sīromani Bhaṭṭāchārya. They have, of course, more specific titles, but I am unable to give them.

Note on p. 160, l. 3 ab infra

There is another Sribharsha,—who had Ruchikara and Govinda for elder brothers,—son of Kesava and Sona Devi. He commenced a work called *Kārya-pradīpa*, which, after his death, Govinda completed. Govinda says that he himself wrote two treatises with titles ending in *dīpikā*, and one whose name terminated in *pradīpa*. There is another *Kārya-pradīpa*,—a commentary on the *Kārya prakāśa*,—by Nāgesa Bhaṭṭa Upādhyāya.

THE MIMANSA PHILOSOPHY.

P. 170, No. IV. Another name of the *Rūpaka* is *Vārtikā-
yogand*.

Note on Vaidyanātha Pāyagunde, at p. 175.

One of the authors so called wrote a work entitled *Baudhā-
yana-dars'a-pūrṇa-mūsa-śyākhya*.

P. 179, l. 8. S'ambhu Bhaṭṭa was surnamed Kavimanḍana.
His father was Bālakṛishṇa.

P. 182, l. 2. The *Mīmāṃsā sūtra-dīdhiti* is also termed
Nyāyācālī-dīdhiti.

Note on No. XXXVIII, at p. 182

Perhaps the *Mīmāṃsā-sūtra sarvasa* is one with the
Mīmāṃsā sarvasa of Haliyudha, which this author names in
his own *Brahmana-sarvasa*.

P. 183, last line. Add also the *Sreyasakara-bhāṣya*, if this
be the name of a commentary

Add, after l 5 of p 185

JAINA SUTRA-BHĀṢYA

An exposition of the first quarter of the second book of Jaimini's aphorisms, in connexion with the doctrine of faith and devotion By Vallabha Acharya The copy inspected is imperfect F E H

Note on p 191, l 4

Appayya Dīkṣita lived "in the beginning of the sixteenth century" Mackenzie Collection, Vol I, p 116 Also see pp 295 and 297 of the same volume I have found it stated that Appayya's father in law was one Somanatha

The *Nilakantha champu* has, for its author, Nilakantha Dīkṣita, son of Narayana Dīkṣita and Bhumi Dās Narayana was son of Acharya Dīkṣita, brother to Appayya Dīkṣita I am unable to say whether this Appayya be identical with the one named above

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POSTSCRIPT.

Pp 208 of the present work had passed through the press, when, by reason of impaired health, I was suddenly obliged to go home. This was early in 1859. The proof sheets of pp 209-221—which, with a list of errata, completed my labours as they then stood—were kindly read by a friend.

Returning to the country at the end of last year, I found the book still in the printer's store-house, unpublished. The funds appropriated for it had been exhausted. A further small grant was promised by the Government, and pp 222, &c. were then prepared and added.

A preface of thirty pages which originally introduced the volume, has, at the last hour, been cancelled. It was written in circumstances little favourable to accuracy. But I purpose to publish elsewhere the substance of all of it that is worth preserving.

My manuscript of pp 199, or of the body of the book, had gone to the printer, when I received a copy of the Sanskrit Catalogue of the Royal Library at Berlin, for which I am beholden to the courtesy of its learned compiler. On reaching my two hundredth page, I had already passed beyond the limit of space appointed to me. Otherwise, I should have availed myself much more liberally than I have done, of the pertinent supplementary matter which Dr Weber will be found to have assembled with such minute copiousness.

The translations of *Sākhya* and *Yoga* which I have proposed are hereby withdrawn, as being erroneous. This is a point to which I intend to recur on some future occasion. To translate *Nyaya* by "logic" is, likewise, open to objection. The argument of the *Nyaya* rests on a connexion of causation; and there is no trace, in it, of the kind of analysis—based on classification—which one everywhere meets with in the *Analytics* of Aristotle.

In some cases I have, doubtless, assigned *Naiyayika* and *Tau'shika* treatises to the wrong chapter. See the *Tarka-saṅgraha*, *Udhātā-parichchheda*, *Tarīlamrita*, &c. In the *Pedanta* and *Mīmāṃsā* chapters there are, also, descriptions of various works that do not strictly belong there.

It is for the sake of distinction that I have repeated from the *MISS*, all the prefixes and suffixes of honour found attached to proper names. Even with these aids, it is often difficult, and, sometimes, impossible, to discriminate the bearers of those names satisfactorily.

Mistakes of accents, and of letters, &c. &c., are very frequent in the first of the *Indices*, already referred to. But for my abaptee, it would have presented a different aspect. The *Indices* and the substantive portion of the book generally correct each other.